

THE CONGREGATIONAL MAGAZINE.

MAY, 1837.

ADDITIONAL NOTICES REGARDING THE KARENS OF THE BURMAN EMPIRE.

THE Editor has inserted, in preceding numbers of this Magazine, (August, 1835, July 1836,) articles that have been transcribed from the *Madras Missionary Register*, *The Calcutta Christian Observer*, and *The North American Review*, respecting a peculiar people, called Karens, scattered to an unknown extent over the kingdoms of Siam, Martaban, and Burmah. It is supposed, from the many Jewish traditions and usages that are found amongst them, that they are a remnant of the ten tribes of Israel, and the following paper is calculated to strengthen that opinion. It was written by the Rev. F. Mason, of Tavoy, the author of the former articles on the same subject, and by him communicated to *The Calcutta Christian Observer*, in which it appeared March, 1836.

It will be gratifying to many readers to know that the work of God is prospering amongst this interesting people, and therefore the Editor has added some extracts from the Journal of Mrs. Judson, one of the American missionaries who have been sent to them, which he transcribes from *The New York Evangelist* of Jan. 26, 1837.

What has been already published proves, that the Karens regard God as the Creator of all things, as Omnipotent, and Omniscient. The following saying shows that they also regard

God as Omnipresent.—"God is not far off. He is among us. He has only separated himself from us by a single thickness of white cloth. Children! it is because men are not upright that they do not see God."

PRAYERS.

To this God many of the Karens are in habits of daily prayer. Like Christians they can pray without "a form;" but the following have been given me as specimens of the character of their prayers.

For a King and City.—"O Lord, we have had affliction for a long succession of generations; have compassion, have mercy upon us, O Lord. The Talaing kings have had their season, the Barmis kings have had their season,

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the Siamis kings have had their season, and the foreign kings, all have had their season; the Karen nation remains. Let our king arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden palace. Give to us, have compassion upon us, O Lord."

For Righteousness to come to Earth.—"O righteous Lord, with thee are the sources of life and death, and perfect art thou in divine attributes. The people that dwell on earth have no righteousness, O Lord. Have compassion then upon thy children, and let righteousness come to them, O Lord."

For Holiness and Happiness.—"O Lord, that I may obtain happiness, that I may be delivered from my sins; now while my eye winks and my heart beats, let my unholy heart be destroyed. When I die, cast me not into hell, but on the contrary let me arrive at happiness."

For Holiness and Superiority.—"O Lord, my wicked heart, my anger, my covetousness, my impurity, my dissipation of mind, do thou utterly destroy. When I die, let me be more holy than others, possess more praise-worthy qualities, and be exalted above them."

For the City and King.—"O Lord, the God whom we adore, have compassion, have mercy upon us. Let us have kings, and let the city, the town, the great town, the silver city, the new town, the new city, the palace, the royal residence arrive to us all, O Lord. Have compassion, and grant unto us, O great God."

PROVERBIAL SAYINGS.

The Karens abound in sententious expressions, which, although not so curious perhaps as the aphorisms of many other nations, are remarkable as being generally of a religious character. The following are offered as specimens.

Road to Heaven.—"There is a great road to hell; a very small one to heaven."

Sin.—"The winking of the eye we say is quick, but we sin quicker; the running out of water we call quick, but we sin quicker."

On hiding our own sins, and charging sin to others.—"We shut up corruption in our mouths, and leave a corpse against other persons."

Bad Associates.—"One bad fish spoils all in the boat."

Shortness of Life.—"A cubit behind, a fathom before."

Uncompromising Character of Truth.—"We may cross a great hill, we may cross a lofty mountain, but we cannot cross a single strand of the cord of truth."

Using mild words to an angry Man.—"Although fire is very hot, pour cold water upon it and it goes out immediately."

Pure Doctrine.—"When pure words arrive, few will receive them. When purity comes, kings will not be able to buy it; the poor alone will be able to purchase."

PROPHETS.

There is a class of persons among the Karens who are professedly possessed of "familiar spirits." These spirits give information to their possessors relating to any future event concerning which they may be questioned, but more especially in relation to the sick. The process has been described to me as follows:—The necromancer, for such he may be called, sits down cross-legged, and placing his hands on his knees, shakes himself until he trembles all over, at which time the spirit enters him, and speaks through him in a manner which seems to make real the poetical description of the sybil when visited by Eneas. The following is what really occurred, as related to me by a spectator. The persons who came to visit the oracle standing

erect, the necromancer and his spirit held the following dialogue in verse.

- Necromancer.* "My Lord, O my Lord,
Behold difficulties beset me,
Look and assist;
This person, O Lord,
Is sick, very sick."
Spirit. "My disciple, O my disciple,
A demon has seized his guardian spirit;
Thou canst not effect any thing."
Necromancer. "What shall I do, O Lord!
Speak, assist, I entreat."
Spirit. "Eat a hog, and thou shalt be delivered,
My son, O my son."

Here the affair closed, and the people returned to offer a hog as they had been directed. These offerings are made to malignant spirits, many of whom are designated by name.

These necromancers are regarded as wicked men, and, like the spirits which they serve, are feared by the people.

Tradition, however, says, that formerly God gave the Karens a succession of individuals, who were instructed by himself to give occasional information in relation to future events; but the instructions of these pious individuals being neglected, he deprived them of their aid. "Had we not," they say, "in ancient times, disobeyed the instructions of the persons God sent us, he would have continued to afford us their assistance in each succeeding generation; but because we did not obey, unholy and wicked necromancers abound among us." These are said to derive their knowledge from evil spirits, but the pious ones of antiquity from communicating with God himself, and were therefore *prophets*. They are called *Wee*, and the word for prophet in Chaldee is נביא *Nā-Wee* or *Nā-rec*.

The people are evidently conscious in their hearts, and most of them acknowledge, that offering to evil spirits is wrong; which feeling is perpetuated by another class of persons that are constantly rising up among them, who uniformly condemn the practice. These persons come before the people in the character of extraordinary prophets or teachers; as forerunners of their salvation. *One declares, that God is about to raise one of their fathers from the dead; another, that the "sufferer" immortalized in their legend is about to appear again; and a third, that God himself will quickly take a human form and descend to earth.*

When one of these individuals has gathered a few followers, a shed is erected for him, where he assembles his disciples around him every night, and after praying with them he recites verse by verse some of the hymns that he has composed, which are sung by the congregation, usually accompanied with instrumental music. These hymns are disconnected compositions of religious sentiments, allusions to popular traditions, and incongruous thoughts that suggest themselves to the prophet's mind at the moment. The following is a specimen.

"O Lord my great God,
Greater than thou, there is not.

My great God, my Lord,
 Greater than thou there is none.
 My Lord, great God,
 Have mercy upon us, O Lord.
 Spirit! in heaven,
 Every night praise God.
 Spirit! in the midst of heaven,
 Every evening sing praises to God.
 Come up and worship,
 This is the leaning-place of God.
 This worship is not vain worship,
 It is the worship God established.
 This worship is proper worship,
 Worship that God ordered;
 The longer it is, the nearer.*
 Constantly do, constantly worship,
 The longer the quicker,
 Constantly act, constantly adore.
 Ava says, I am great,
 Not so large as the heel of God;
 Ava says, I have become very great;
 Not so large as the sole of his foot.†

Sometimes these prophets address the people as follows: "Children of earth, justification has arrived. Let every one worship. If you believe and obey God, and do not neglect worship, you will obtain justification, O children! Disciples! let all act righteously unremittingly. May we dwell in the silver town, the silver city. That we may enter the golden palace, deceive not, steal not, speak not falsehood. When the mouth opens, let it be a rock; when it shuts, a precipice; one word, one print of the foot. In every way pray and sing praises to God. Our parents on earth are not our parents: our parents are in the state of existence before us. Now we call things at random; we know nothing whatever. Disciples! Satan keeps a strict watch over us—pray fervently to God. God will watch over us. Fear not, disciples! Demons are enemies to God, and have no agreement with him. Pray and beseech God to be delivered from suffering."

BLESSING OF CHILDREN.

The Karens have a singular practice of blessing and naming their children when a few days old. The oldest member of the family, with a wisp of seven different kinds of bambu, brushes from the child, and says, "Brush away poverty, brush away suffering; brush away bad luck, brush away want of success; brush away dwarfishness, brush away thinness; brush away sleepishness, brush away laziness; brush away impurity, brush away contamination: brush away, wholly brush away all." He next brushes towards the child, and continues, "Brush up integrity of character, brush up successfulness of character; brush up stores, brush up property; brush up dependants, brush up followers; brush up good things, brush up things that are fitting and proper."

* That is the expected redemption, which will arrive at the appointed time. Hence the longer they have waited, the nearer is the period of its arrival.

† By this language it is meant to imply, that Ava will be destroyed.

As among the Hebrews we find that the child was named in many instances from the circumstances of its birth, or from some peculiarities in the history of the family to which it belonged; so a similar practice prevails among the Karens. The assistant at my elbow was called *Hope*, because his father, suffering from the oppression of the Barmáns, hoped to derive aid from his son to meet their extortions.

"The Arabs make court to their superiors by carefully avoiding to address them by their proper names." The Karens have a similar practice, and do not consider it respectful to designate people by their proper names. In the absence of epithets, which are very common, a person is designated as the son of another, after the manner of the Hebrew expression, "son of Pharaoh's daughter."

It is very common in Karen, as in Hebrew, to avoid the use of the pronouns of the first and second persons, their place being supplied by nouns.

THE FIRST-BORN.

Among the Hebrews, "the first-born was the priest of the whole family;" and he is such among the Karens. When an offering is made to a malignant spirit, the victim is slain by the first-born, who also offers the prayers and performs the other ceremonies required. The first-born is regarded as a superior among his brethren, and the Karens call themselves "the first-born" of nations.

ASTRONOMY.

The astronomical systems of all the nations around the Karens teach that the sun, moon, and stars revolve around a great north mountain, in planes parallel with the surface of the earth; while the Karens retain the old Jewish idea, that the heavenly bodies go round the earth, descending under and rising above it.

HADES.

Under the earth, the Karens suppose, that there is another world, where people go at death. It is enlightened by the same heavenly bodies as the earth; but its days and nights are the reverse of ours, the sun rising there when it sets here.

It is regarded as an intermediate state, where all the dead go, and where the inhabitants are employed much as the inhabitants of the earth, corresponding to the Jewish idea of Sheöl.

Connected with this subject, the Karens have an obscure notion of a final resurrection. One of their old prophecies says,

"O children and grand children! you think the earth large. The earth is not so large as a bean! When the time arrives, people will be more numerous than the leaves of the trees, and those who are now unseen, will then be brought to view. O my children, there will not be a hiding place for a single thing on earth."

The Karens explain this by saying, that the earth is as large as a bean when compared with the whole of God's works. Concerning the numerous people that are to appear, they confess their ignorance, but think that the inhabitants of Hades are intended, whom God will cause to come up on the earth.

LANGUAGE.

The Karens do not speak Hebrew, but they have a vague tradition of having formerly had an ancient language, that is now lost. Moreover, they believe that they formerly had books of *skin*; yet they have no idea of a book of skin, never having seen parchment. Tradition says, that these books were made of skin, and here is the extent of their knowledge on the subject. An old couplet, and the only one that I have been able to gather from a long story, says,

“The written book, the court-book of skin,
The book was lost before dark.”

The present spoken language of the Karens is not, however, without strongly marked features of an Arabic or Hebrew original, so far as its alphabetic powers are concerned.

Adopting the notation of Alpha, the consonants of the Karens are as below:

b	chb	a á i u	n
p	h or h	gh	w
ph	kh	k	y
t	d	kh	q or kw
th	r	l	
ch	sh	m	

By turning to the two separate tables of the two parent alphabetic stocks, with the derivatives principally employed in “Eastern India,” as given in the *Calcutta Christian Observer* for June, 1834, the letters are all found in the one denominated “The Arabic, and its branches.” Your correspondent therefore is my testimony.

Professor Stuart says, “No language possesses so many distinct vowel signs as the Hebrew now exhibits. The reason of this may be traced to the anxiety of the Hebrew grammarians or Rabbins, to perpetuate the nice distinctions of the ancient pronunciation, which had been traditionally handed down to them. No *living* language needs so many vowel signs, and none probably ever had so many.” Now the Karen possesses exactly as “many distinct vowel signs as the Hebrew now exhibits,” which, according to the Professor’s testimony, no other living language does. Following the notation of Alpha as before, the Karen vowels stand thus:

á	a
é	i
í	u
ó	ai
ú	au

The vowel sounds, as given above, do not correspond *exactly* with the sounds given them by Alpha. The five long vowels and two diphthongs have longer and shorter sounds, corresponding best with the Hebrew vowels, as represented by Professor Stuart; while the three short vowels resemble in a good degree the Shevas in Hebrew.

The conviction then is irresistibly forced upon me, that the alphabetic powers of the Karen language are of Arabic or Hebrew origin.

MISSIONARY TRANSACTIONS AMONGST THE KARENS.

Under date of Jan. 1, 1836, Mrs. Judson mentions the funeral of a Karen child, and that there were twenty new made graves of young children who died of whooping cough, where their parents sat weeping over the graves of their little ones. Jan. 2, she says that the week had been peculiarly solemn, inasmuch as ten meetings had been held for the members of the church to relate the state of their minds preparatory to the expected communion. The 3d of the month was observed as a season of solemn fasting and prayer for God's blessing in the breaking of bread. At noon, a Myet Kyen Karen was baptized, who, in old age, and in the midst of great opposition, took up his cross to follow Christ. At the communion in the evening, she remarks, that it was affecting to look round on above two hundred dear Karen converts, and that the sight richly repaid the missionaries for all they had suffered in coming to a pagan land. Jan. 6, she speaks of attending the first monthly meeting of a maternal association, the design of which is to obtain information respecting the right management of children, which was attended by above fifty Karen mothers, and many of their children. On the 10th, she had two hundred at morning worship. Jan. 13, between seventy and eighty were present at the female morning prayer meeting. Jan. 16, she mentions the visit of a Siamese Karen, who informed her that his brethren much wanted to remove to this place for christian instruction, but the king would not allow it, nor permit a foreigner to come among them; so that while their villages are only three days journey from Matah, there appears no way to afford them the gospel; for the only tract among them they worship instead of worshipping the *nuls*! Jan. 20, as many as ninety were at the female prayer meeting. She remarks, the obvious improvement in the female disciples: for, whereas the mothers used to be cruel to their children and to be despised by them, these mothers are now kind and are obeyed by their children. They pray with and for their offending children. The duty of bringing up children they deem difficult, as also that of being always in subjection to their husbands. Their practice is, when they have offended, to beg pardon, and try to be more watchful. Jan. 24, she remarks, that during the absence of Mr. Wade, she spent every evening in reading the Scriptures and questioning the people in the manner of a Bible class; and that all, old and young, show much interest in answering the questions. Several inquirers gave evidence of pardon. A father said, at the funeral of his child, "My Saviour calls for my only little daughter, and I give her to him with all my heart." Under date of Jan. 26, she mentions again the sickness among the children, for whom she had to prescribe, and her affliction on account of her scanty stock of medicines. After a pleasant season at the female morning prayer meeting, with eighty present, Jan. 27, she spent nearly every moment from sunrise to sunset in attending on the sick; but she says that in the evening she forgot her fatigue, when two of the Karen Christians returned from a distant village, bringing with them a very interesting inquirer, who said he "had not knowledge to pray much, but often begged the Saviour to forgive his sins, and give him a new heart." On the 30th, two Siamese and a Taling, from Bankok, visited the station, the last of whom listened to the gospel. Five Karens, after ten days journey, arrived to learn more about the Saviour and ask for baptism. She says, on the last of January, that her Sunday-school had increased to fifty, and that more feeling was manifested. When Burmans arrive on business, the disciples urge them to attend worship, and are successful.

Feb. 3, about eighty mothers attended the maternal association in the morning, and in the evening she attended the funeral of a member of the church, supposed to be one hundred years old, who was greatly resigned to death, and died in confident hope of heaven. On the 6th a special prayer-meeting was held in behalf of the inquirers, now thirty in number, and before its close twenty more requested prayers. On the 7th, there was a crowded and attentive assembly,

and great appearances of a revival; six requested prayers. No less than one hundred and twenty attended the female morning meeting on the 10th, and Mrs. W. says, the Lord was in the midst of them. She mentions a spirit of prayer in the church, while sinners were anxious to be saved. On the 12th, Mr. Wade returned, after five weeks absence, rather unexpectedly, but, it would seem, very opportunely. Feb. 14, one hundred and fifty attended in the *zayat* at daylight, and the meeting was solemn and impressive. At the hour for Sunday-school, the *zayat* was crowded, so that Mr. W. took his class to the house, and the Christians went to a private house for prayer, while the female missionaries conversed and prayed with the inquirers and children. Four of the five Karens from a distance, gave evidence of regeneration. At evening sixty desired prayers. Under date of 17th, she says, her morning meetings were crowded, and Mr. W.'s lecture, every evening larger than ever before, and that there was such an increase of feeling among the inquirers, that they resolved to hold a "three days' meeting," though brother Mason was absent, and no other assistance could be had. The protracted meeting commenced on the evening of the 20th, when the Karen brethren, who had been sent out ten or twelve miles in different directions to invite attendance at the meeting, returned bringing a goodly number of precious souls with them.

The remainder of her journal is so interesting to us, that we shall give it to our readers without abridgment.

21. This morning the *zayat* was nearly full before daylight, and the early prayer meeting unusually solemn. The meetings during the day were crowded and interesting. At the inquiry meeting one or two of the boys wept when speaking of their sins, which was noticed by the Karens as something quite remarkable. Our number of inquirers to-day is about seventy, but this number includes several who have for some time indulged a hope in Christ, and are waiting for baptism.

22. This morning the *zayat* was filled at an early hour, and the Christians seem, many of them, awake to the interests of precious immortal souls. After two prayers, I spoke to the inquirers of the suffering Christ, when my interpreter was so much affected that he could not for some time speak, and tears rolled from many eyes, "unused to weep." At the inquiry meeting above eighty were present, and we trust angels are rejoicing over repenting sinners here. When Mr. Wade opened the meeting at eleven o'clock, I did not attend, on account of administering to the sick, &c., but soon after the commencement of prayers and exhortations, the whole assembly were melted into tears, and the Holy Spirit seemed truly hovering over the multitude. The addresses of the Christians were scriptural, and delivered with much feeling, while tears rolled down their cheeks. After rather a long meeting, Mr. Wade dismissed the people, but nobody seemed willing to leave the place, when Mr. Wade sent for me to come and help him. When I went into the *zayat*, I beheld a crowded congregation, with above one hundred on the anxious seats, all unwilling to leave a place so sacred, so awfully solemn. More I will not attempt to say; only those who have *seen* and *felt*, can sympathize in scenes like this. The evening meeting was one of intense interest; after which several expressed a belief that their sins were forgiven. Two young men likewise came forward and asked for baptism, having obtained a hope in Christ within the last two weeks.

23. The meetings to-day were similar to those of yesterday, while one hundred and thirty sat before us in the anxious seats. It was a day never to be forgotten. Several more express a hope in Christ. Having from fifteen to twenty-five sick to attend daily, besides other cares, and obliged to take the lead in all the meetings, we feel exhausted and worn out with fatigue, so that we cannot continue the meeting much longer. May the Lord continue his own good work. Some of these dear Christians seem in prayer to exercise true simple faith in God.

24. This morning, though several of the church members were absent on business of importance, above one hundred and thirty were still on the anxious

seats, and the idea that the church could not continue to pray constantly for them, seemed to excite still deeper anxiety with regard to the salvation of their souls. Several of the leading members of the church seem to have that faith in God which we have seldom witnessed in any country, and their simple affecting addresses melt the whole assembly into tears. So the Lord has raised us up help where we little expected it, and to his blessed name be all the glory.

This evening we counted one hundred and thirty seven on the anxious seats, (several of the little ones being absent,) and some new and interesting cases. No evening before has been so awfully solemn; and now, though it is a late hour, I hear praying and weeping at the houses around us. And I seldom awake at any time in the night but I hear from some quarter the sound of prayer. We have now the names of nineteen who think their sins have been forgiven within the last two weeks, and the most of them within the last four days. One lad, about twelve years old, who has been considered the worst boy in the village, (whose widowed sorrowful mother has been obliged to put him under the care of her son-in-law, on account of his disobedience,) has, for the last two days, appeared deeply penitent and distressed on account of his sins, and has this evening felt that his many sins were forgiven. He found relief while two of the brethren were praying fervently for him. Several other cases of deep interest have occurred to-day. "Not by might, nor by power, but by my Spirit, saith the Lord."

ON THE ORIGIN AND PROGRESS OF UNITARIANISM AND UNIVERSALISM IN THE UNITED STATES OF AMERICA.

LETTER II.

WE are now prepared to inquire after the causes which, in the process of time, could produce and widely disseminate amongst a people so distinguished for their piety as were the settlers of New England, heresies of so dangerous a character.

I would remark, then, that most of these causes are to be traced to the plan upon which the colonies in New England generally, and especially those of Massachusetts, were organized. With the very best intentions which could influence men, the founders of those colonies, through a want of enlarged and accurate knowledge of human nature, and of the true organization of civil communities, established their colonies on such principles as led inevitably to the introduction of error in the course of one or two centuries. This result manifests itself in connexion with several proximate causes, which I shall indicate hereafter, but which, themselves, had their origin, in the very organization of these colonies, at the commencement; *inde mali labes*.

So important is it to understand this point perfectly, that I propose to occupy the present letter in giving your readers a full view of it. They will then have the key with which it is easy to open every difficulty.

Let us, then, go back to the time and circumstances of the founders of the New England colonies. It was in the early part of the seventeenth century. The doctrines of the Reformation had made considerable progress in England, as well as in many other parts of Europe. But the doctrine of civil and religious liberty

had made very little. The rights of conscience were no where clearly understood. Both Protestants and Catholics were exceedingly ignorant of them. In the early stages of the Reformation the Protestants, either compelled by uncontrollable circumstances, or misled by the prejudices in which they had grown up whilst connected with the Romish church, or what is more probable, influenced by both causes, every where organized their churches in connexion with the civil powers, and constituted their Protestant kings and princes the heads of the Church as well as of the State. Hence came those disgraceful persecutions which sprung up among themselves, when any ventured to differ and separate from the national or established church. Such was the state of things in England. It was this which led to the persecution of the Independents or Congregationalists, or Brownists, as they were often called in those times, and caused them to seek that liberty of conscience in a foreign land which they could not find in their own. As has already been stated, they fled to Holland, and dwelt at Amsterdam and Leyden more than ten years. Thence they emigrated to America, upon leave being granted them by the English Government, and founded the colonies of what they called and what has ever since been called New England. Thither went other and successive bands of emigrants, almost all of whom belonged to the same persecuted sect in England. They formed at first what were generally separate settlements, but which gradually approximated, till in time they formed a connected, and eventually a compact population under the same or similar forms of government, and all, for more than one hundred and fifty years, in subjection to the Government of Great Britain. And it is manifest, from their repeated declarations, that these eminently godly men sought a settlement in a country which, for hundreds of leagues, was destitute of inhabitants, save a scattered population of uncivilized aborigines, not more for the purpose of getting rid of oppression, and gaining the liberty of worshipping God according to the dictates of their consciences (great as they felt those blessings to be,) than from a desire to found communities on what they deemed to be truly scriptural principles, and in the hope that they might, for ages to come, be eminently religious establishments. This great idea filled their minds. They desired to found an empire in which pure Christianity might prevail, and where the church of the living God might flourish to the end of time. And a nobler desire never was cherished in the human breast.

With this desire, with this settled intention I may rather call it, they set out on their voyage, which placed them more than a thousand leagues from the land of their fathers. Animated with this desire, they landed in the wilderness which surrounded Massachusetts's Bay, and founded their colonies.

In forming their settlements, the Pilgrim Fathers everywhere sought to establish them as nearly as possible upon a scriptural plan. They were men eminently acquainted with the Bible, and loved greatly its precious contents. Circumstanced as they were, being all, or nearly all, hopefully pious, and very many of them

eminently so, they thought it the most desirable thing in the world to found for themselves and for their children a christian and decidedly religious community. For accomplishing this object, no men, since the times of the Jewish emigration from Egypt, were ever more favourably situated. They were, at the outset, homogeneous communities. They belonged to the same persecuted sect or denomination of Christians. They were almost all actual members of the churches. They were well nigh unanimous in the objects for which they emigrated. They believed that they had a right to form such communities as they had undertaken to establish. And no other object seemed to them comparable to it.

With these views they entered upon the work of organizing and regulating the communities which they formed. They undertook a task of unusual magnitude, with but little light derived from experience or the existing state of things in any part of the world. But they consulted the word of God, and with the light which it afforded, together with that which other history supplied, they went energetically to work, and founded communities on a plan which may not inaptly be called the *composite* order in the architecture of civil governments.

Their political governments were, at first, generally democratic. But as soon as the population became too large for that mode to be any longer convenient, they by a natural process became representative. Their rulers of every order were, for more than seventy years, elected by the people. After that period their governors and judges were appointed by the Crown of Great Britain, whilst their legislators and other civil officers continued to be chosen by the people themselves. From the first no orders of nobility were allowed to exist amongst them, nor was there any difference of rank, but the gradations which *official* stations occasioned.

As I have already stated, with the Bible in their hands, they undertook to rear a system of civil polity according to that model which they thought the Scriptures, when rightly employed, supply. They believed that the civil laws which God gave to the Jews, so far as they could be separated from their ceremonial peculiarities, were the best models of jurisprudence which the world possessed. And they endeavoured, as far as practicable, to erect the edifice of their political institutions as closely as possible in accordance with the divine model. So that in reality they set up, in modern times, a *theocracy* which, in many respects, was a counterpart to that of the ancient dispensation. Their governors and other civil officers were not only members of the church, but also had a large influence in almost all ecclesiastical affairs. They were intended to be like Moses and Joshua in the modern Israel. Whilst the clergy had an almost unbounded influence in civil and political questions, a large number of the laws of the Jewish commonwealth were introduced as the basis of their legislation. Hence it was that violations of the first four commandments of the sacred decalogue, which relate to God, were punished by the secular authority, as well as transgressions of the last six, which relate to our fellow men. Idolatry was a crime against the state as decidedly

as was theft or murder, and rendered those guilty of it liable to condign punishment.

I have given the preceding general view of the theocratic character of the colonies around Massachusetts's Bay, of which Boston became the capital, and which were the mother colonies of all the New England colonial family, because a knowledge of it is essential to a right understanding of some measures adopted by those colonies, especially in the earlier periods of their history, which would be otherwise inexplicable. For instance, it is known that about the close of the seventeenth century, or less than eighty years after the founding of the Plymouth and Boston colonies, there arose in the town of Salem, and some other places, a famous persecution of such as were supposed to be possessed of the spirit of witchcraft, and some persons were put to death. The cause of this persecution is to be sought in the laws which had been adopted by these colonies. Witchcraft was forbidden, as it was in the Jewish commonwealth. It was thus an offence against the state, and was punished as such. It was this attempt to form a civil community in modern times, and under circumstances wholly different, after the fashion of the ecclesiastico-civil polity of the Jews, of which God himself was the administrator, that led the Pilgrim Fathers to adopt laws which, when carried rigidly into effect, could not but lead, in some measure at least, to unhappy results. This they themselves, and their children more fully saw, at a subsequent day, but when it was too late to remedy the evils which had occurred.

Again, a knowledge of the views of the founders of the earliest New England colonies will account for and palliate, although it may not justify another species of persecution of which they are chargeable, that of imprisoning and of driving out from amongst them, persons who held religious opinions which they deemed to be dangerous. They had founded those colonies for themselves and their children, for the express purpose of placing themselves in circumstances in which they might serve God according to the dictates of their own consciences, and bring up their children amid good influences, and remote from those which they deemed to be pernicious. They believed that they had a *right* to do so, and it will not be an easy task for any to show that they had not such a right. They thought also, that they should be unmolested in their retreat to the wildernesses on the western shores of the Atlantic. And they could not but feel that it was hard that persons should come among them, and insist upon staying there for the avowed object (as was the case with some fanatical persons, such as Mrs. Ann Hutchinson and others,) of propagating their religious opinions. The Pilgrim Fathers fearing, for their children, an influence which they conscientiously deemed extremely pernicious, had recourse to the civil power to exclude such persons from them. This was natural, especially at that period of the world, though both impolitic and unjust. It is, however, done every year, more or less, in some part of Europe, even in our times. It was not fully understood then as it is now in some places, that the true and only suc-

cessful way to counteract error is to propagate the truth by argument and facts in a spirit of love.

Having now given a general view of the plan on which the New England colonies were founded, I shall proceed, in my next, to exhibit some of those erroneous measures which resulted from the scheme adopted by the pilgrim fathers, and which exerted so deleterious an influence upon the cause of true religion, and eventually led to the introduction of much error in doctrine.

AN AMERICAN.

ON THE ENLARGEMENT OF THE CAPACITY, AND IMPROVEMENT OF THE POWERS OF THE MIND.

(*Concluded from page 228.*)

WE now pass on to the second part of our subject,—*The intellectual and moral improvement of the mind.*

1. *An increase of knowledge does not necessarily involve an improvement of the mind.*

We may load the stomach with food without increasing the strength of the frame; and the memory may be burdened with its wealth, while the other powers of the mind are debilitated rather than improved; so true is the saying of Young,—

“Voracious learning often over fed,
Digests not into sense the motley meal.”

Some men appear to be all memory. Every thing which they read, learn, and see, is treasured up in this faithful repository; but they have no powers of arrangement and combination, and are destitute also of all accuracy of judgment. If they have learned something of literature, science, or the history of particular periods,—the knowledge of all these things exists in their memories as it exists in the books on our shelves,—they aid the memory of those whose minds are not in this respect so richly stored as their own. With the improvement of the memory, therefore, it is highly desirable that the other powers should keep pace.

2. *It is not every species of mental exercise that tends to improve the mind.*

We very much doubt the value of those disputations, once so common in the schools, in which the opponent and the respondent, like two intellectual gladiators, contended for the victory—a victory often gained at the expense of temper, and not unfrequently by the defeat of truth. An acrimonious acuteness, or a fiery eagerness to refute every proposition that an opponent advances, is certainly no sign of mental improvement. It is an abuse of the finest powers of the mind,—and we never abuse the gifts with which our Creator has endowed us, without suffering by the deterioration of the very gifts themselves.

There are some whose whole time is devoted to feasting (if we

may be allowed the expression) the imagination. Truth and certainty are with such minds too tame. Finding little satisfaction in the world of reality, they betake themselves to the world of fiction; and amidst her fairy groves, her mountain torrents, her golden palaces, her knights and ladies fair, her princes, and her all-conquering heroes,—they find something so far superior to the daily routine of common life, that they appear never happy unless while perusing some exciting narrative, or wrapt in some dreamy and pleasing reverie; but he who throws the reins on his imagination, commits his mental character to a dangerous faculty,—a faculty that may plunge him eventually into a state of moral degradation, equal to that of the infatuated dram-drinker, or eater of opium. Let us not be misunderstood. We do not condemn all works of fiction;—the parable, the allegory, the dramatic composition, and even the fictitious tale, when they read to us moral lessons, and teach us how to live and how to die, tend, as the parabolic portions of Holy Writ do, to our highest mental improvement. We condemn not the writings of the poets;—a Milton, a Young, a Cowper, a Montgomery, abound in beautiful descriptions of the works of God, in delightful imagery, and invaluable sentiments. It is the abuse of the imagination we condemn; the indiscriminate perusal of works of fiction that we deem highly detrimental both to the moral and intellectual character.

There are some few individuals in whom the judgment appears superior to every other mental faculty. They have little memory, no imagination, and yet judgment, so far as it has materials to work upon, never fails them. All they want is memory and imagination, in the same degree of excellence, to qualify their minds for the highest intellectual exertion. A harmony and accordance of the mental powers ought earnestly to be sought for; for the mind should not resemble an unfinished piece of sculpture, in which one or two features are wrought into beauty and proportion, while the rest remains in block. It should resemble the living and breathing human form, in which every limb and every feature has its due place and configuration, though the whole, as in infancy, in childhood, and in youth, may not have reached its full maturity.

The improved and cultivated mind, then, is quick to perceive, prompt to form clear and accurate conceptions, strong in its retentive power, and qualified to decide with accuracy. It has an imagination rich in illustrative imagery, and a taste dead to the polluting, the low, and the inaccurate, but tremblingly alive to the great, the beautiful, and the true. Its moral feelings shrink from evil, and are attuned to good. Vice or sin is hateful to it: virtue or holiness its delight.

The attention of the reader is therefore requested to some observations, a practical regard to which may tend to secure, at least, some degree of mental improvement. Our remarks may be classed under the following heads:—Observation, Reading, Conversation, Meditation. To him who desires mental improvement, our advice is,

1. *Observe much.* It is, alas! too true, that many things are not worth observing, while to observe others, will only serve to injure

the mind. This may be affirmed of many of the works and deeds of men, but not of the ways and works of God. Selection from the former is therefore desirable, while over the latter, the eye may range without fear, and the mind expatiate with advantage.

He who reads or converses where he might obtain information by personal observation, takes at second hand, that which he might obtain at the first, and receives ideas, tinged with the colour of other minds, instead of those tinted with the beauty which nature and unsophisticated truth invariably give.

Dr. Watts, in his admirable work on the Improvement of the Mind, has classed under the head of Observation our ideas of sensation and reflection, to which we may add, all that we derive from experiment. These three sources furnish an abundance of materials to store the memory, and employ the imagination and judgment. The heavens above, and the earth beneath; the sun, the moon, the stars, and planets of the one, together with the vapours of the lower sky; the earth, with all that appears on its surface, and gives grace and beauty to its appearance; the birds, the beasts, the fishes of the sea, and the reptile that creeps in the dust; the character and intentions of our fellow men, so far as their character and intentions are discoverable by us; the movements of our own minds, our purposes, intentions, and motives. The vices and follies of others may teach us to avoid them; from their virtues and various excellencies we may be furnished with examples after which to copy. Our own minds should be observed, and our hearts severely scanned, that we may learn something of ourselves, as well as of the objects which surround us. For how many are there who know much of the world without, but nothing of the world within; and while furnished with almost all other kinds of knowledge, have neglected that which, to themselves, personally, is of all the most important,—the knowledge of their own character. They have admired and cultivated the distant and the foreign, while their own homestead is neglected.

2. If you would improve your mind, *give yourself to reading.*

To him who would derive benefit from reading, nothing is more important than a right estimate of books; and no friend is more valuable than he who is both competent and willing to recommend to us the best. There is one book, which, for the intellectual and moral improvement of the mind, far exceeds all others. It is the most ancient, the most curious, the most poetic, the most faithful, and the most pure and influential of all books. "It has," as Locke said, "God for its author, salvation for its end, and truth, without any mixture of error, for its subject matter." He, therefore, who is entrusted with the education of the young, and does not most strenuously commend the Bible to their regards, fails most egregiously in the duty he owes to them. And he who seeks to improve his own mind, but yet neglects this volume, neglects the very means best adapted to accomplish the end he has in view. One who was intimately acquainted with that portion of the Bible with which he was favoured, has said, "The entrance of thy word giveth light, it giveth understanding to the simple." Its faintest dawn dispels the darkness of the mind; but those who have the opportunity of dwell-

ing, as we have, in its meridian splendour, may occupy a region of light from which all the clouds of ignorance, of error, and of sin, are "blown far remote."

The books we read, if carefully selected, ought not to be confined to a few topics. If time can be found, they ought to embrace many. Poor books, or books that are poorly written, are worse than useless. They consume the time, waste the spirits, and add nothing either to the stores or to the vigour of the mind. They rather impair its powers: but a book rich in thought, and well written, cannot be read with attention without advantage. Conversation with a person whose mind is superior, and information extensive, is productive of a similar effect. The cause is the same. In each case there is intercourse. In the one with the living and present, in the other with the absent, and, perhaps, the dead. Conversation or intellectual intercourse is assimilative. We take the character of those with whom we hold intercourse. How important then that we should read only the best books! For we shall, most assuredly, resemble the authors we admire and study.

He who reads and masters one good book on any art or science, or any philosophical, moral, or religious topic, will find little that is new in his subsequent reading on that topic. A man of thought, meditation, and laborious enquiry, who composes a treatise or a volume on a subject with which he has been long conversant, will write little that ought to have been omitted, and leave unwritten very little that ought to have been inserted. What he writes, also, will be luminously arranged, and clearly and intelligibly expressed. When a Paley writes on Natural Theology, or a Wardlaw on Morals, or a Doddridge or a Watts on the Religion of the Soul, or a Milton, descending from his poetic flight, touches for a moment on the wrongs and sufferings of a conscientious but oppressed people, little can be added to the richness of their sentiment, nor any thing devised to increase the beauty of their expression; so also when Brown writes on Intellectual Science, or Locke on Toleration, or Dwight or Turretine on Theology, they exhaust the respective subjects; and he who expects to discover much that is new on these points in subsequent writers, will be disappointed. Master then one good book on a valuable topic, and you will find but little more to learn.

3. He who would improve his mind *must not shun conversation with his fellow men.*

The choice of a companion or companions is as important as the wise selection of books. The effect of our intercourse with our friends or acquaintance is incalculably great. "He that walks with a wise man shall be wise." "Associate not with an angry man; and with a furious man thou shalt not go, lest thou learn his ways." These precepts are from the wisest of the inspired writers of the Old Testament; and the saying of a heathen, quoted by the great apostle of the New Testament, is equally true to nature and to fact. "Evil communications corrupt good manners." A valuable companion is distinguished by three qualifications,—knowledge, temper, and expression. No one can derive mental improvement from an ignoramus,—from a reader of trifling books, a frequenter of trifling

society, a man ever busy about trifling amusements, and ever engaged in trifling conversation. To such an associate, none but a trifter would wish to be introduced. Choose, then, for your associate, one who not only does not, but who will not spend his time in trifling;—one who knows much already, and who is daily adding to his stock of ideas;—one who is neither ignorant nor indolent. Much will depend on the temper of an associate. If he be reserved, morose, captious, vain, proud, or licentious, these evil tempers will render all his acquisitions useless to you. The sun of his knowledge, for ever obscured with these clouds and fogs of a vile temperament, will dart no cheering nor genial rays. Better to sit for ever entombed by the light of the taper, with the remains of the mighty dead, than to meet the glaring eye, the proud heart, and the overbearing and furious expressions of such a human monster. He may know, and so also may a demon; but we should not choose to associate with a demon, however endowed with knowledge, lest we should meet with more than a counterpoise for all we could derive from him in knowledge, in a participation of his diabolical disposition. If the temper be not right, there will be neither patience to hear nor patience to teach; too proud to ask a question or to bear contradiction;—such a companion closes the door to any intercommunication of thought or of feeling. He may do for the woods and the wilds; but the glare of the lion, the spring of the tiger, and the hiss of the serpent, are not exactly adapted to the social intercourse of civilized society.

Let it not, however, be supposed that we commend an apathetic associate. There is a medium between the violence of passion and the absence of all emotion. It is not the strong emotion we condemn, but the evil passion.

Let the friend you select be alive to the beauties of nature, the charms of science, and the delights of literature; let him have his passions under control, and his mind and heart steadfastly fixed on the great and the beautiful, both in the visible and in the unseen worlds; and should no benefit accrue to you from your intercourse with such a companion, the fault will not be his.

Conversation as well as reading has its own peculiar advantages. In reading good authors we have the thoughts of superior minds well digested, well arranged, and well expressed. In conversation with a man of learning and of genius we have less of accuracy, but more of spirit; less of orderly arrangement, but more of life and interest; for while the most closely accurate thoughts are originated and fostered in the hot-bed of a study, the most brilliant, if not the most useful, spring up in the wide field of an open and enlarged conversation. Choose, then, your companion well, and your topics well, and you will obtain from conversation a life and energy of thought which the mere hermit of the study will never secure.

4. Reflection, or meditation is essential to mental improvement. The reflective and meditative is essentially different from the merely retentive and discursive mind. The latter may be marked by levity, and distinguished by all the wildness of fancy. Memory may pour forth from her stores the long remembered and the recently heard;

and an attentive auditory may admire, applaud, and be fascinated, and yet they may have been listening to a mere repeater of other men's thoughts—to a mere historian and recorder of the sciences. The mind under the influence of memory as its master faculty combines little, arranges little, and discriminates little. It makes nothing its own. It is a channel for the transmission of thought, not a receptacle for its collection. But the reflective or meditative mind is of a different character, and the difference may be expressed in two words; it is the distinction between knowledge and wisdom. The man of memory and of discursive powers is frequently vain, sometimes proud: the meditative man is almost always humble. He who reads and reflects, hears and meditates, renders that which he reads and hears subservient to his mental improvement, and by the new form which he gives it, makes it his own. And this process stamps on it a value, and gives to it a character to which mere undigested knowledge can never attain. We leave it to the philosophers to teach us how it is that the man who has a great store of knowledge, and who has made it by reflection and meditation a part of his own intellectual being, and who well knows how to avail himself of it, is an humble man; while he who with perhaps as much or more knowledge held loosely in his memory, and of which he knows not how to make any valuable use, is yet a vain or a proud man! Meditation has a great advantage over other methods of mental improvement. We may avail ourselves of it as well in the darkness of night as by the light of day, at home or abroad, in solitude or in the engagements of our ordinary calling. It will rest with us or journey with us, rise with us or lie down with us; and if we cherish its society, we may avail ourselves of it equally in the crowded mart or the teeming city as in the midst of the most secluded grove or the most retired glen. An instrument of mental improvement which can be thus always employed must be eminently valuable. He who avails himself of it to fix knowledge in his memory, or to arrange and combine it for the various purposes for which it is given, will have an improved, if not a highly polished mind.

Every subject on which we meditate should be pursued according to its individual and relative importance. Meditation is essentially different from reverie. In reverie the mind almost invariably reverts to the most interesting or the most pleasing topics. But the flimsy connexion, the slender texture, and the evanescent character of the thoughts in reverie, renders it a mental exercise (if it indeed deserve the name of a mental exercise) the reverse of beneficial. It is a dreamy or somnambulistic state, which, when the state has passed away, and is succeeded by some other which deserves the name of conscious existence, leaves no impression, or an exceedingly slight one, in the memory. It is important, then, to guard against reverie—against confounding it with meditation, or substituting it in its place.

Meditation supposes selection. We should choose suitable topics, and dwell on them according to their real character. In dwelling on one topic we should not allow our minds to come under the in-

fluence of some other and perhaps more favourite subject. If we do, we shall view it as through a tinted medium, and then the aspect under which it will appear, though more beautiful perhaps than nature, will yet not be true to nature. If a mathematician, while meditating on beautiful scenery, is constantly reverting to his own favourite science, he will probably be tempted to include the varied and wild luxuriance of mountain, valley, hill, dale, verdant groves, and woods, and copses clothed with rich foliage, into the strange shapes of triangles, squares, parallelograms, trapeziums, and polygons. And he might be tempted, in meditating on morals and religion, to pursue the same method; as if the duties of this life and the hopes of the next could be exhibited or illustrated by figures and diagrams. We must consider things, therefore, as they are in themselves, or in their connexion with those to which they are naturally related, or we shall be in danger of attempting to confine the vast ocean of knowledge within the narrow reservoir of our own favourite science.

As to topics for our meditation, much must of course depend on our engagements in life. But yet, if we observe one rule, we may save ourselves from meditating on subjects which are injurious, or which would be useless to us. The rule is this, confine your meditations to the topics comprehended in these three classes, the *great* the *good*, and the *useful*. For example, *the great*. The heavenly bodies, their vast size, their immense numbers, their remote and untravelled distances; the regularity, the order, and the harmony of their movements; what a region of peace and purity is here unfolded for deep and devout meditation. The globe of *earth* we inhabit, with its islands and continents, its mountains and ravines, its rivers, seas, and oceans, the number, variety, and beauty of its mineral, vegetable, and animal productions. *Man*. His curiously formed body, his wondrous mind, his propensities, his passions, his prospects of immortality; his works, those which display his physical energy, and those which manifest his mental power; his riches and his poverty, his elevation and his debasement, his sin and his doom, his pardon and its blissful consequences. *God*. His glorious attributes, his mighty works, his abounding goodness, his incomprehensible love and mercy. And "who," by the most searching enquiry of the closest meditation, "who, by searching, can find out God? who can understand the Almighty to perfection? It is high as heaven, what canst thou do? deep as the abyss, what canst thou know?"

Meditations on the certain sciences will give us a habit of close and accurate thinking. Meditations on moral topics will teach us to balance probabilities, and to decide where the greatest weight of evidence is found. To meditate occasionally on subjects of which we have only inadequate ideas, or which are wholly incomprehensible, may serve to teach us humility—the foundation of true wisdom. What can we understand of infinite space, of an atom so small that it cannot be made smaller, of the nature of light, of the cause of attraction and gravitation, of the nature of mind, the connection between an immaterial thought and the material frame with

which it is mysteriously connected, of the undiscovered properties which lie hid in a blade of grass, a drop of dew, a grain of sand. To lose ourselves occasionally in contemplations of this kind will be beneficial: it will teach us humbly to submit to the mysteries of the word of God, since mysteries so inexplicable appear in his works.

To meditate with benefit it is necessary that we should have abundant materials, accumulated by reading, observation, and conversation. Without these our meditations will issue in mere speculations, in curious but useless theories, or in bald abstractions. None were ever more meditative than the school men, nor have any cogitations been more useless than the vast mass of theirs. Lord Bacon long since compared them to the webs of spiders, which "spun out of their own bodies, are admirable indeed for the fineness of the thread, and for their curious and wonderful texture, but of no use nor profit."

We cannot bring this subject to a close without observing, that the improvement of the intellectual powers ought always to be regarded as subservient to the advancement in excellence of the moral character. A defective moral character is much more to be deplored than the weakest and most neglected intellectual. We may go further than this, and affirm, without hesitation, that it is quite possible for a man to have the highest intellectual powers, and yet to be worthless; while, in the absence of all mental cultivation, there may be a degree of moral worth which will afford more than a compensation in its intrinsic value for all the dullness of perception, weakness of memory, and slowness of judgment with which it may be accompanied. A devil, though his powers of intellect were of the highest order, would yet be a hateful being: and an angel (could we conceive of such an angel), though weak in intellect as the weakest mortal, would yet be lovely. But let us not err here, by entertaining for a moment the supposition that high intellectual character is invariably associated with moral degradation; and that for a man to be such a poet as Byron, or such a historian as Hume or Gibbon, he must be also a profligate, a sceptic, or an infidel. No, the reverse is almost invariably the case. It is not, generally speaking, the man of high moral and religious character who is intellectually poor. Mind is aided and exalted, as well as purified, by piety, while its improvement is impeded, and its character weakened and debased by immorality and vice. What had the fishermen of Galilee been without the religion of Jesus Christ? We need not go far for a reply. What were they made by that religion? We have only to read the New Testament to discover. What had Saul of Tarsus been without Christianity? With all his learning, energy, and ardour of temperament, he would have lived and died a narrow-minded bigot, and a virulent fanatic. And what did Christianity make him? We have only to read his epistles to decide. Hence it was that the great apostle of the reformation in Germany was accustomed to represent successful study and ardent devotion as inseparable, and adopted as a motto, "*Bene orasse est bene studisse.*" He who has prayed well has studied well. If the licentious or irascible passions have the mastery, if pride swell the breast,

if dark revenge absorb the soul, if spiritual arrogance ferment in the bosom, or if vanity, conceit, or impure imaginings occupy the mind, farewell, as long as these continue, to all hope of mental improvement.

But if pride, passion, and sin are abandoned : if the conscience is clear, the mind serene, the passions under the control of reason and religion ; if there be industry, perseverance, humility, and prayer, we can then, without assuming to ourselves the prophetic character, predict that the intellectual capacity will be enlarged, and the mind improved ; improved and rendered useful for the present life, and prepared for the untried regions beyond the grave, for their unfading pleasures, their resplendent glories, and their spotless purity. D.

ON THE CHARACTER, ORIGIN, AND DESIGN OF THE FOUR GOSPELS.

SEVERAL dissertations on this subject having appeared in former numbers of the *Congregational Magazine*,* some additional remarks may, perhaps, be admissible into the *New Series* ; more especially, as the previous observations, which may if requisite be briefly recapitulated, are not necessarily connected with the following ones. The general object of these remarks is to elucidate by internal and external evidence the occasion, construction, authority, and mutual relation of those important narratives, with a view to explain, confirm, and harmonize their contents.

All the authentic testimony or tradition of the primitive church concerning the four gospels having been produced, the other circumstances which may contribute to their illustration will be elicited from the sacred books themselves. In the meanwhile, it is satisfactory to observe how closely the two sources of information thus far agree. Respecting the persons of the evangelists, the language which they employed, and the parties whom they addressed, the statements of the early Christian authors are unanimous ; and the same conclusions, if not strictly demonstrated, are at least strongly suggested by their writings. That the gospel of Matthew was addressed to converted Jews, and the three other gospels to converted Gentiles, has already been proved by both modes of evidence : Their accordance with regard to the remaining particulars will now, in like manner, be evinced.

It is affirmed, for example, by Eusebius and Jerome, and intimated by almost all the other ancient fathers, that the author of the gospel ascribed to Matthew was the publican, or tax-gatherer, of that name, who at an early period of Christ's ministry promptly embraced his invitation to become one of his followers, and, at the general election of the apostles which took place soon afterwards, was

* Namely, in the *Numbers* for December 1832 ; December 1834 ; April, November, and December, 1835 ; and March, May, October, and November, 1836.

enrolled in their number. They state that his gospel was originally composed in Hebrew; and, as might thence be inferred, was written chiefly for the sake of Jewish converts of a certain class, to whom alone that language could be either interesting or intelligible. Jerome adds that the evangelist was also named Levi. Eusebius remarks that Matthew and John were the only disciples of Christ who left behind them any memoirs of their divine master, and that Matthew frankly acknowledges his former profession, which, through feelings of delicacy towards him, was concealed by his brother-evangelists. The internal evidence of these facts is as follows.

The persons of anonymous authors are sometimes discoverable from their writings by peculiar characters of thought or sentiment which single them out from the rest of mankind. Unless dissuaded by more important considerations, the candour and humility of the evangelists induced them to speak as favourably of others, and as modestly of themselves, as truth would permit. In general, therefore, they relate occurrences fully and with the addition of their names when they were discreditable to them, but briefly and without their names when they were calculated to do them honour; and, by the peculiarities in their narratives hereby produced, they may often be distinctly recognized.

Thus, in the several descriptions of Matthew's vocation given by the three earlier evangelists, among whom Luke is for the present assumed to have been the first, and Mark the third, the following characteristic differences are observable.—“And, after these things, [Jesus] went forth, and saw a tax-gatherer named Levi sitting at [his] office, and said to him, Follow me: On which, forsaking every thing, he arose and followed him.”—Luke, v. 27, 28.—“And, as Jesus passed thence, he saw a man sitting at the tax-office, named Matthew, and said to him, Follow me. And he arose and followed him.”—Matt. ix. 9.—“And, as [Jesus] passed by, he saw Levi the [son] of Alphaeus sitting at the tax-office, and said to him, Follow me. And he arose and followed him.”—Mark, ii. 14. From these accounts it appears that Matthew was also called Levi; and, as the latter name is never mentioned except on this occasion by Mark and Luke, who on all others term the apostle Matthew, it may be presumed to have been little known to the Christian church. Agreeably to the principle above proposed, the selection of a less familiar name, when imputing an ignominious profession, may reasonably be ascribed to the friends of the evangelist, but the insertion of the name by which he was best known, and which may probably be regarded as his Christian name, to the evangelist himself. In like manner, Luke adds the favourable circumstance that, on accepting the invitation of Jesus, the new disciple “*forsook every thing*,” and Mark, that he was “*a son of Alphaeus*,” and consequently a relative of Christ himself; both which facts are modestly omitted by him who is considered the author of the narrative.

So, in describing the feast given to Jesus by the apostle at the time of his vocation, Luke states,—“And Levi gave him a great entertainment at his house, and there was a large company of tax-gatherers and others who placed themselves at table with them.”—

Luke, v. 29. Matthew writes,—“And it came to pass, as he was at table in the house, that, behold, many tax-gatherers and sinners came and placed themselves at table with Jesus and his disciples.”—Matt. ix. 10. And Mark,—“And it came to pass, as he was at table in his house, that many tax-gatherers and sinners placed themselves at table with Jesus and his disciples; for there were many of them, and they followed him.”—Mark, ii. 15. Here, again, Matthew discovers himself to be the author by the familiar and impersonal expression, “as he was at table in the house;” also, by his slight notice of the feast, which Luke terms “a great entertainment;” and by designating as “tax-gatherers and sinners” those whom, with a delicate reserve, Luke, who elsewhere uses the same epithet, here calls “tax-gatherers and others.”—Luke, v. 30; vii. 34; xv. 1. As Mark wrote later than Matthew, he seems to have thought it better to adopt his mode of speaking on the subject, as the fact was then known, and the clearer statement was useful in explaining the charge subsequently urged against Christ by the scribes and Pharisees, of eating and drinking “with tax-gatherers and sinners.” He subjoins, however, the mitigating circumstance omitted by Matthew, that these disreputable guests “followed Jesus,” that is, became his disciples.

A similar difference between the three evangelists occurs in their respective lists of the twelve apostles. Enumerating them, as it appears, in the order wherein they were originally sent out by pairs, Luke assigns the fourth place to “Matthew and Thomas;” and in this particular is exactly followed by Mark. Luke, vi. 15; Mark, iii. 18. Matthew, on the other hand, with the modesty which becomes a good man when writing of himself, gives the priority to his brother-apostle; and, what none other of the sacred writers has done, subjoins to his own name the degrading appellation of “the tax-gatherer,” although the distinction was unnecessary, and he had entirely relinquished that unpopular profession;—“Thomas, and Matthew the tax-gatherer.”—Matt. x. 3. In like manner, he alone records the words of Christ which conjoin tax-gatherers with *Gentiles* and *harlots*; and, on other occasions, employs the term “tax-gatherers,” when Luke substitutes the less invidious designation of “sinners.” Matt. v. 46, 47 (Griesbach); xviii. 17; xxi. 31, 32; Luke, vi. 32—34. The interesting parable of the Pharisee and the tax-gatherer, which exhibits the character of the latter in rather a favourable point of view, is also found in Luke’s gospel, but not in that of Matthew. Luke, xviii. 9—14.

The special indications furnished by the narrative ascribed to this evangelist, which show him to have been its author, are confirmed by others of a more general but not irrelevant nature, which evince a marked accordance with his alleged character, both as a relative of Christ, a tax-gatherer, and an apostle. Like James the less, Matthew is intimated in the New Testament to have been a son of Alphaeus, the same apparently with Cleopas, or Clopas, who was the husband of Mary, a sister of the mother of Jesus. This *other Mary* is distinctly stated to have been the wife of Clopas, and the mother of *Joëz*, as well as of James the less, who is consequently

termed "the Lord's brother," although more properly his first cousin. But she is not represented as bearing the same relation to Matthew; who, on the contrary, is never mentioned when James and his brethren are enumerated, and seems to have been a son of Alpheus by another wife. Unless, therefore, as some have supposed, Alpheus was a brother of Joseph the husband of Mary, Matthew was not, strictly speaking, a relative of Christ. Yet, his connexion with the holy family was sufficiently intimate to give him a deep interest in his person, and to render him fully acquainted with his history. On the other hand, the affinity of Jesus to Matthew might serve to provoke the aspersion so often thrown against him by his adversaries, that he was a friend of tax-gatherers and sinners; as his closer relationship to Simon the Zealot might favour the charge that he was a factious demagogue, or opponent of the Roman government; although there can be no doubt that, on their conversion, both these apostles renounced whatever was unsuitable or improper in their former connexions. Matt. x. 3; xiii. 55; xxvii. 56; xxviii. 1; Mark, ii. 14; iii. 18; vi. 3; xv. 40, 47; xvi. 1; Luke, vi. 15, 16; xxiv. 10, 18; John, xix. 25; Acts, i. 13; xii. 17; xv. 13; xxi. 18; Galat. i. 19; ii. 9, 12; James, i. 1; Jude, 1.

It has sometimes been remarked that, as the vocation of Matthew took place at a period comparatively late, he was not a competent witness of the occurrences mentioned in the previous part of his narrative. But, the objection has little force; since, like Peter, Andrew, John, &c., Matthew might have been a disciple, or at least a friend of Christ, before his vocation, John, i. 35—44; and his ready compliance with the call may, like theirs, be thus in part explained. Independently, however, of this consideration, it is evident that, both as a relative, and as a resident in Galilee, he had every opportunity of being well informed respecting the few but important incidents of that period which he was prompted to record; and, although a tax-gatherer, it is not pretended that he was either an immoral, or an irreligious man.

As a son of Alpheus, and, more especially, if he was a nephew of Joseph, he had the best means of learning those private transactions connected with the birth of Jesus which he alone narrates; and, as a relative, he would have a strong motive to adduce those facts which elucidate his legal claim to the throne of David; such as, his pedigree in the senior line from Solomon and Zerubbabel, that in the junior line having already been published by Luke; his recognition by the Persian magians, under a divine impulse, as king of the Jews by birthright; his persecution on that account, when an infant, by the Jewish princes, and his consequent retirement from Judea to Egypt and Galilee; all of which appertain to this subject, and are peculiar to Matthew's gospel. At the period of writing it, he had undoubtedly acquired more correct and enlarged views of the nature of that kingdom than were entertained by his countrymen in general; and, accordingly, takes pains to show that it was a spiritual and universal kingdom, comprehending Gentiles as well as Jews; and that Jesus himself, exempt from worldly ambition and ostentation, avoided undue popularity, and submitted to lawful

government. Hence, perhaps, as was formerly noticed, the evangelist thought fit to close his narrative somewhat abruptly with a brief account of the final mission of the apostles by Christ; who, having now commenced his reign, informed them that universal authority was given to him in heaven and on earth, commanded them to make disciples among all the Gentiles, and promised to support their ministry by attendant miracles, “*ἕως τῆς συντελείας τοῦ αἰῶνος*,” till the remaining days of the Mosaic dispensation, now approaching to its end, should have terminated. Matt. i. ii. viii. 10—12, 18; xi. 11—15; xii. 14—21; xix. 27—30 end; xxi. 42—44; xxvi. 51—54; xxviii. 9, 10, 16—20 end.

Several other particulars which evince the biographer to have been a relative of him whose life he describes are observable in this gospel; such as, a marked assiduity in displaying the excellence and benignity of the personal character of Jesus; in recording several of his distinguished miracles and discourses, omitted by the other evangelists; and in noticing his extensive and increasing fame, the respectful homage paid to him by various parties, and the adoration rendered him on some occasions by his disciples. To the same cause may be ascribed the superior or exclusive accuracy of Matthew's gospel in recording certain circumstances which, both as a relative and as a disciple, he must have regarded with profound interest, and consequently have been the more desirous to commemorate. Among these may be mentioned several connected with his last sufferings and resurrection,—the treachery and suicide of Judas Iscariot, the solicitation of Pilate by his wife to release Jesus, and the anxiety of the Roman governor to exonerate himself from the responsibility of his death, the resurrection of several holy persons immediately after that of Christ, the vain attempts of the Sanhedrim to contradict or conceal that stupendous event, and the public proof of it afforded by Jesus to the general body of his disciples on the mountain in Galilee where, by his direction, they had assembled for the purpose. Matt. iv. 23—25 end; viii. 1, 2, 16, 17; ix. 18, 26—38 end; x. 5—8, 16—42 end; xi. 28—30 end; xiv. 33; xv. 29—31; xvi. 17—19; xvii. 14; xx. 20; xxi. 10, 11, 14—16; xxvi. 25, 53; xxvii. 3—10, 19, 24, 25, 51—53, 62—66 end; xxviii. 1—4, 11—17.

The view here taken is further confirmed by the numerous allusions made by the author of this gospel to money-matters, in a manner exactly corresponding to the habits and associations of one who had formerly been a tax-gatherer. He alone, for example, mentions the gifts offered to Jesus by the magians, the tribute-money which he procured from a fish, the bribe given by the Sanhedrim to Judas Iscariot, their application of the money when returned to the purchase of the potter's field, and the present made by them to the soldiers who had guarded the tomb of Christ, to induce them to conceal his resurrection. Several parables which relate to pecuniary transactions, as well as single terms of similar import, are also exclusively found in this portion of scripture; such as, the parables of the hidden treasure, the costly pearl, the king settling accounts with his attendants, the proprietor hiring labourers into his vineyard, and the master intrusting talents to his servants. In like man-

manner, the words ἀργυρος, δίδραχμον, ἐμπορία, ἔμπορος, μισθόμαι, νόμισμα, ὀφειλή, ὀφείλημα, τατῆρ, τάλαντον, τελέω, and τέλος, in the sense of duty on traffic, τιμάω and τιμή, in that of appraisement, τραπεζίτης, and χρυσός, are peculiar to Matthew's gospel; and ἀποδίδωμι, ἀργύριον, θησαυρός, κερδαίνω, κήσος, μισθός, and ὀφειλέτης, are more frequently employed by him than by the other evangelists.

In two occurrences of this kind, namely the procuring of tribute-money from a fish, and the answer of Christ to the question of the Pharisees and Herodians, whether it was lawful to pay tribute to Cæsar, Matthew must naturally, both as a relative and as a retired tax-gatherer, have taken much interest. The first of these is, accordingly, described by him alone; and, as in several other cases, with a degree of minuteness and particularity which show him to have been an eye-witness, on whose mind the event produced a long and lasting impression. The second, although not peculiar to Matthew, is related by him with a precision superior to that of his predecessor Luke, and which has been judiciously copied by Mark, who wrote later than either of them. On the former occasion, although the son of God, and therefore justly exempt from such a demand, Jesus exerted his miraculous power to pay the redemption-tax of half a shekel, or about two drachms, levied from time to time by divine appointment on every male Israelite, more especially when the people were numbered. The amount is suitably expressed in Greek money, as a δίδραχμον, or two-drachm piece for one person, and a τατῆρ, or four-drachm piece for two.

On the latter occasion, he indirectly sanctioned the payment of the annual poll-tax of a denarius, or drachm, imposed by the Roman government on its Jewish subjects; and which was the more equitably due, as they had voluntarily sought the protection, and submitted to the authority of that power. In this instance, Matthew is careful to describe the adverse factions of the Pharisees and the Herodians as uniting in the attempt to place Christ in a dilemma, from which they imagined he could not escape without compromising either his popularity or his safety. He appropriately substitutes the Latin word κήσος for the Greek φόρος, used by Luke; and represents Jesus as desiring them to show him, not a denarius, as Mark and Luke express it, but more specifically, τὸ νόμισμα τοῦ κήσου, the capitation-money; by admitting which within their territory the Jews, according to their own maxim, admitted the sovereignty of the government by which it was issued. The two transactions taken together proved that he was well disposed to pay to Cæsar and to God their respective dues; and that in no objectionable sense was he either a friend of tax-gatherers, or an enemy of taxes. Exodus, xxx. 11—16; Matt. ii. 11; xiii. 44—46; xvii. 24—27 end; xviii. 23—34; xx. 1—15; xxii. 15—22; xxv. 14—30; xxvi. 14—16; xxvii. 3—10; xxviii. 11—15; Mark, xii. 13—17; Luke, xx. 19—26.

London, April, 1837.

W. S.

THE CLAIMS OF THE PENINSULA ON BRITISH CHURCHES.

TO THE MEMBERS OF THE CONGREGATIONAL UNION OF
ENGLAND AND WALES.

CHRISTIAN BRETHREN,—I have always hailed with unqualified delight the organization of a CONGREGATIONAL UNION for England and Wales. I saw how much an association of that kind was needed to concentrate the scattered energies of our churches; so that the sympathies and prayers, and efforts of all might be duly combined, while the scriptural independency of each was sacredly guarded. Nor was this my only ground of joy. I always connected that association with the missionary enterprise. I foresaw that a day was on the wing, when churches, formed according to the principles and precedents of the apostolic age, would recognize collectively the moral obligation of diffusing, by combined exertions, their life-giving principles through all the nations of the earth—of “preaching the gospel to every creature.” Sincerely anxious to see diffused through our churches the spirit of christian catholicity, I never wished to see the arrival of a day, when they would refuse to co-operate in “works of faith and labours of love,” with all who call on the name of CHRIST JESUS our LORD; but I did anticipate the day, when in their *associated capacity* they would enter on the uncultivated portions of that field which “is the world”—when continuing to co-operate with all who are willing, on christian principles, to co-operate with them, they would, as a collective body, “devise liberal things” for the moral regeneration of our world.

The formation of the COLONIAL MISSION has happily realised these anticipations. And much as I rejoice in the formation of this important mission, because of the inestimable blessings which our colonial fellow-subjects are likely to derive from its benevolent operations, I confess that I rejoice in it still more as recognizing a principle of great practical importance. That principle I understand to be this—that *Congregational Churches are placed under sacred and untransferable obligations, to engage, in their united and collective capacity, in extending the boundaries of the Saviour's kingdom.* Having so distinctly recognized this sound and salutary principle in the formation of the aforesaid mission, I cannot doubt that the same churches stand prepared to extend the application of this admitted principle, whenever the providence of God may furnish suitable opportunities. Under a full persuasion, that such a “golden opportunity” will soon offer, allow me to request your attention to the moral claims of the Peninsula.

Spain and Portugal are nominally Christian; but though “their kings have been nursing fathers and their queens nursing mothers” to the church, they have only succeeded in hushing her into deep and profound slumbers! In those countries the “Man of Sin” holds all but undisputed sway—millions bend beneath his iron sceptre, and perish as victims of his spiritual tyranny. We have strangely neglected these lands. Time was when Protestant churches enjoyed

"peace and prosperity" in Spain, but their candlestick was mysteriously removed—their members suffered martyrdom; and we have too long acted as if their principles, like their persons, had perished on the rack of their country's inquisition. Is it not strange, that countries so near to us, so closely allied to our own, should have been so long neglected in the "daily ministration?" Is it replied, that Spain and Portugal have been hitherto inaccessible? How can we tell? What missionary have we in recent times sent to announce to their inhabitants "the unsearchable riches of Christ?" What missionary have they lately assassinated? What modern missionary have they refuted? Have we concluded, *without evidence*, that they were inaccessible? Did we thus conclude concerning other nations, that they were inaccessible to christian teachers? We were told that CHINA was inaccessible, but we sent our sainted Morrison, and before he was taken to his rest and his reward, he had the happiness to proclaim to the land that sent him, "China is open to the gospel." He and his compeers went—if indeed compeers he had—and they scaled the walls, artificial, political, and moral, which had been raised as barriers against the introduction of the gospel. Brethren, we have yet to make a similar effort with Portugal and Spain, and let us not say, that neither is yet open for the gospel, until both shall have been tried!

Never in the modern history of these countries could the eye of the christian philanthropist discover so many "tokens for good," as he may discover in their present position. The "bow of promise" spans them from the Mediterranean to the Atlantic. A moral revolution, which no created intellect can check, is now going forward in the minds of their entire population. An ardent desire for education is spreading from mind to mind, and I have the means of knowing, that at this moment there is, especially in Spain, an extensive demand for the oracles of truth. We cannot shut our eyes to the fact, that the Spanish government has extensively alienated to secular uses the "church property" of the land, with the cordial concurrence of all but "a miserable monopolizing minority" of the population. This single fact speaks volumes on the subject of the moral state and prospects of Spain.

Why should those countries remain unvisited by Christian missionaries? Do we recognize our political objection to aid them in their struggles against a cruel and crushing despotism? Are we attempting to aid them in securing free institutions, and thus in effecting the political regeneration of their social system? Do we sympathise with them in their political efforts to attain a higher rank among the nations of the earth? And shall the sympathies of Christ's freemen in Britain be lavished exclusively on the question relating to the claim and the cure of that political degradation? Have we no tears to shed over the moral desolation which there "holds unbroken sabbath?" Have we no energies to devote to the higher and holier enterprise of raising their degraded population from the moral abyss in which sin and Satan have sunk them? Can we be indifferent while perishing millions say to us, "Come over and help us?"

Congregationalists of Britain! My first appeal is to you. You have the means in your hands for commencing and conducting this "work of faith." Our wise and patriotic Government, by securing for Britain a moral supremacy in Spain, is instrumentally opening "a great door and effectual." It is not without design that the Ruler of the Nations employs Britain's energies in rescuing Spain from the iron yoke of a despotic dynasty. No. He designs to use Britain as an instrument in the political amelioration of that injured country, that her Christian philanthropists may be more favourably received in diffusing the life-giving principles of evangelical truth. There are other facilities, too, which may be taken into account, when discussing the question,—if indeed it can require discussion,—of commencing a mission in the Peninsula. The access to Spain and Portugal is easy; we have no dangerous oceans to traverse. Steam has already connected, as with a bridge, those countries and our own. The language is easily acquired. I can state, that any person possessing the ordinary talent for the acquisition of language, may, in the course of (say) six months, acquire a respectable acquaintance with the languages of Portugal and Spain. I merely mention their facilities, not as deciding the question of duty, but as considerations which may be fairly weighed in deciding the relative claims of different countries on *immediate* missionary effort.

What, then, is my proposal? Christian fathers and brethren, it is simple, but it is also sublime. It is no less than this—that you, the descendants of the men who, in days of old, so nobly contended for the rights of conscience and of CHRIST—that you who have recognised the duty of sending the gospel to other lands—that you whose views of ecclesiastical polity lead you to present the gospel free from those clumsy and cumbersome accompaniments which frequently overturn by their own preponderance—that you should, *without delay*, make provisional arrangements to commence a mission to that interesting portion of the European Continent. That portion of the field is not only uncultivated, but *I have the means of knowing*, that the only missionary society with which you are likely to co-operate does not contemplate any effort for the regeneration of that (so called) portion of Christendom. What then must be done? This question I cannot answer, but one thing I will say, *Spain must not remain without the offer of the gospel*. No; the voice of Providence, the signs of the times, the claims of perishing millions, the authority of CHRIST, demand that some effort should be made. Let that effort *begin* with you, beloved brethren. At your next convention unite together in a covenant of love, and give a pledge to the associated churches, that Spain, at least, shall have offered to her the overtures of redeeming mercy, and rest assured, that these churches will give a pledge to you, that the money and the men shall be forthcoming. *Send even one missionary*, or appoint a provisional committee, with authority, if an opening occur, to send even one missionary during the ensuing year; or if this be too much, appoint a provisional committee to consider the practicability of commencing a mission to the Peninsula.

Could a minister be found who would consent to undertake so hazardous an experiment? There are, doubtless, several who would be ready to engage in this good work. I know of one who occupies, in the kind providence of God, a situation of some prominence, and of great importance in our denomination. His mind has been directed to Spain by circumstances both peculiar and interesting; and though he cannot say, that as yet he sees it fully to be the "right way" to leave his native land, yet he can say, that if after more mature and prayerful consideration, he should decide that Spain has superior claims on his talents and his time, he will be prepared, I understand, to say to the churches, in relation to this service, what he has already said to their Lord—"Here am I, send me!"

April 8, 1837.

PASTOR.

MAY NOT WOMEN TEACH IN THE CHURCH?

(To the Editor.)

IN the Congregational Magazine for February, page 82, your correspondent Beta gives utterance to the following expression. "Even females are not restrained by any express law from preaching the word, *except in the church*." I have long been of opinion, Sir, that from a false rendering of the passage Beta cites in support of this idea, pious women have been denied a right they can most justly claim. Will you permit me to submit my reasons for believing that PIOUS FEMALES MAY TEACH IN CHRISTIAN ASSEMBLIES.

To me, Sir, it appears that a false idea has uniformly been affixed to the term "*speak*." It has been understood as forbidding females to *teach*. I understand it to forbid females to *talk* or *tattle* at church. The women of that time, whether heathen or Jews, coming into the brethren's assemblies with their husbands, on hearing unusual assertions, unusual terms, unusual phrases, would often turn to their husbands and ask *aloud*, "what is that?" "what does he say?" or, "what does he mean?" Such inopportune queries disturbed the brethren, and therefore Paul adds, 1 Cor. xiv. 35. "If they wish to *learn* any thing, let them ask *at home*." Permit me, Sir, to subjoin my reasons for this view of the text.

1. Women in the East, are not, by any means, so taciturn in public assemblies of Christians, as our most exemplary females. During my travels in Greece, to whose daughters this text was first addressed, you may easily imagine I have had occasion to witness exemplifications of this fact. The females are in a part of the church latticed off from the men, and indulge in their amiable propensity to express the passing thought. In ancient assemblies, when males and females were *not* divided,—see Acts i. 13, 14,—might we not reasonably expect the ladies to indulge that curiosity, which, as daughters of Eve, is all their own, in frequent and *audible* applications to their male friends for explanations? Now

this would naturally disturb the assembly, and so the apostle says, "If they wish to learn any thing, let them ask their husbands at home."

2. I think a correct rendering of the two verses in question, will tend to corroborate my view. *Ἰνναίκες* is at times objectionably translated. The whole verses run thus. "Let your *wives* be silent in the *assemblies*; for it is not permitted them to *talk*, but to be in subjection, as also *speaks* the law. But if they wish to learn any thing, let them ask their own husbands at home; for it is unseemly for women to *talk in an assembly*." To talk is the just idea of *λαλῶ*. I am supported by high authority in this view of *λαλεῖν* and *λέγειν*. "In the profane writers," says Mintert, "*λέγειν* signifies to speak with premeditation and prudence, but *λαλεῖν* to speak imprudently and without consideration."* *Ἐκκλησία* never means a building, but an assembly, as most of your readers, I doubt not, well know. I do not, however, conceive, that a new version much affects the question; what I would particularly invite attention to here, is, the significant *antithesis* in the words; "It is not permitted wives to *talk* in an assembly; but if they wish to *learn* any thing, let them *ask* their own husbands at home." Let it be observed that Paul is speaking of the wives as *learning*, not as teaching. Should it be urged that Paul *does* forbid some wives to *teach*, viz. in the other text which is cited against pious females among the Friends and others; I simply reply that in this text Paul is speaking of a *wife's* deportment to her *husband* in the *domestic circle*, and *not* in an *assembly of worshippers*; so that I humbly conceive it has no manner of relation to the question in hand.

3. Is it not clear, dear Sir, that pious females *did* teach in the primitive assemblies of the brethren? See 1 Cor. xi. 5.

In submitting the preceding thoughts, I would not be supposed to argue our excellent wives and daughters out of their appropriate sphere—domestic cares, feminine studies, visits to the sick of their own sex, and a modest but firm promotion of benovolent societies: I only mean, that should *unusual* circumstances call a godly woman to address an assembly of worshippers, the favourite texts urge nothing against her pious, prayerful labours. Such cases, however, very rarely occur; and I would humbly recommend the "virtuous queens" of our island—so the Greeks style our females, "*ἐνάπεραι βασίλισσαι*"—to serve their endeared Lord in the unassuming, but most efficient and lovely style of the Marys, Marthas, and let me add, the Phœbes too, of the primitive churches. In the dear wives of our missionaries, and in the zealous female labourers of our benevolent institutions, behold those holy women once more in the visible church.

Yours truly,

Γάμμα.

* So Psalm xii. 2. *Μάταια ἐλάλησεν ἑκαζος*

FOR ALL SOULS.

PRAY for all souls :—nor yet defer thy prayer
Till to its great account the soul has fled.
This is the middle state which must prepare
For heaven or hell. Pray for the living dead.

Pray for the heathen,—millions, millions held
By this world's Prince in abject vassalage.
Oh, when shall that gross darkness be dispelled
By the bright morning of the heavenly age?

Pray for Islam's proud slaves,—for Arab, Turk,
And Persian,—blinded by a specious lie.

Pray for the dupes of Satan's master-work,
The pseudo Church's foul idolatry.

Pray for the dead who have a name to live,
The Christian heathen, orthodox profane.

Ask for thy brother life, and God will give
The prayed-for boon, nor shall thy faith be vain.

He who made all men, bids thee pray for all.

Prayer moves Omnipotence : prayer puts in force
The promises of Heaven : its fervent call

Can make ev'n Nature change her wonted course.

This Golgotha of souls, this wide-spread death,
Shall one day yield to Christ a glorious host :
These dry bones shall inhale a quickening breath.

Oh for that all-reviving Pentecost !

Saints ! to your matins, for the morning breaks.
With prayer's full might the gates of hell assail.

Pray, for the citadel of darkness shakes ;

And He is with his Church who must prevail. *Conder's Choir, &c.*

THE SCEPTRE OF BRITAIN.

"And all nations shall call you blessed, for ye shall be a delightful land."

Mal. iii. 12.

LAND of the Free indeed !

Whose glorious conquests own

Subjects of every creed,

Your Christian name is known
Where'er your martial trumpet rings :
Bid it proclaim the King of kings.

O Land whose wondrous reign

Its peaceful sceptre bends,
From Eastern mount and main,
To Earth's remotest ends !

Unsetting suns your empire bless :
Announce the Sun of Righteousness.

His throne is on your hills :

All may draw near, and live.

His train your temple fills,

The beams of grace to give.

Then bid the seraph-missions fly,
Touched by the living flames on high.

Your conquering standards claim

Allegiance to your sway :

Extend it in His name

Whom heavenly hosts obey.

O'er earth your banner is unfurled :

Then plant the Cross throughout the world.

Conder's Choir and Oratory.

R E V I E W.

Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration. By George Payne, LL.D., Exeter. London: Hamilton, Adams and Co. 1836. pp. 403.

THE introduction to the notice of our readers, of this most valuable, accurate, and well-considered theological treatise, affords us a favourable opportunity, of which we gladly avail ourselves, to offer a few remarks on the present state and prospects of the literature and theology of our own denomination. The vital importance of these subjects must be felt as soon as they are mentioned. That we should prosper as a body of Christians among ourselves, or that we should bear our appropriate part in the great commonwealth of the church catholic, to sustain the sacred cause of truth and godliness, if our literature were ebbing to a low and shallow state, and our theology becoming indefinite, loose, and erroneous, is manifestly impossible. That every christian minister should be a profound scholar and theologian is not necessary or possible; but that denomination of Christians which does not possess, which does not produce and cherish a due number and succession of eminent divines rich in consecrated learning, can never be a permanently flourishing, influential, powerful body. It is not enough that a denomination of Christians should be rich in the labours of its learned men of former generations. The ever changeful course of human opinions and affairs will require for every age the guidance of superior minds, and defences and expositions of truth adapted to the peculiar character, errors, and wants of the time. Nor will it avail a religious body that other christian communities are fruitful in contemporaneous learning and theology, whose productions it may appreciate, leaving to others the labour and the honour of instructing the age, and of assailing error in each new form and combination it may assume. For a denomination of Christians has needlessly, and in vain, separated from their brethren of other communions, if the believers composing it have not some distinctive peculiarities of opinion on subjects deemed by them of grave importance, which will require that in order to their full satisfaction, even the more general truths of our holy religion should be presented to them under a modification, attainable only by the statements of able divines, imbued with the denominational sentiments and feelings. All denominations of Christians should make all the use possible of the learning and best productions of others; but no one can safely remain destitute or deficient of a perennial literature of its own, pouring out its fresh and constant streams for the supply of the never ceasing wants of minds, which, if they be not reading and inquisitive, are in haste to degeneracy and ignorance.

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It is, therefore, with great delight we avow our belief that truth will warrant the language of congratulation on the present state of sacred learning in our body. When we enumerate various works recently published by several of our ministers distinguished for their scholarship, the "Scripture Testimony" of Dr. Smith; the four volumes of the Congregational Lecture; and the elaborate work now under consideration, with several others of distinguished merit, we may observe, with satisfaction, how many able men of our body are devoting their energies to profound investigations, and exploring the wide regions of sacred truth, at a time when so many circumstances unfavourable and discouraging to the higher pursuits and productions of learning prevail. In these busy days men of talent are summoned to early and constant action. In these days of general but superficial knowledge, varied and extensive information is more appreciated than deep and accurate learning. The leisure to acquire thorough scholarship can with difficulty be secured; and that high, we had almost said sacred, acquisition, when made, advances not its possessor equally with many other attainments more easily acquired, and of far less value. Still the love of knowledge, and of truth, is in minds of a certain order not to be quenched by difficulties. The dignity of the pursuit; the necessity of following truth into every deep recess, of tracking error through every devious path; the duty of resting satisfied with no partial, shallow investigations, have ever been felt by eminent votaries of knowledge to constitute an obligation, from which there is to them no release, "to scorn delights and spend laborious days," at the shrine of sacred truth. Such minds we still number among us. But no unquenchable ardour in acquiring knowledge and investigating truth, or in the production of able and profound works on theology, on the part of men devoted to learning, can render needless a duty we would with the utmost earnestness enforce on all the ministers and intelligent Christians of our body—that of encouraging and fostering, by every possible effort, sacred learning in our denomination. We are deeply concerned to see the higher productions of learning appreciated in our communion, and to know that there is a demand for them when published, that shall at once encourage and recompense their authors; and at the same time prove that those who are incompetent to produce such works, yet delight to explore their profound and elaborate investigations. We are persuaded that nothing will more avail to promote the real prosperity and efficiency of the Congregational body, than an increased patronage and support of its literature, both periodical and permanent. Let the valuable works that are produced among us be purchased, circulated, read. Our wealthy brethren can scarcely employ a portion of their substance to better purpose, for the advancement of truth and piety, than by devoting it to encourage a consecrated literature. The excellent fruit produced by the laudable establishment of the Congregational Lecture, may be appealed to with equal confidence and pleasure, in the four most valuable series already published by Dr. Wardlaw and Professor Vaughan, Mr. Gilbert, and Dr. Henderson. Surely our body will not allow that effort to languish? Our brethren should feel it a duty they

owe the denomination to which they belong, and the cause of truth and piety in its communion, to sustain by a wide, effective circulation of those valuable works, that most important undertaking in which they originated. And of the elaborate work, which we are now to introduce to the notice of our readers, we will only, in passing, at present observe, that it will be our surprise and regret, and the loss and reproach of our churches, if by extensive and permanent circulation there be not a necessity for successive editions. It is worthy to be a standard work, while it possesses a peculiar adaptation to present and immediate usefulness.

Were the present a proper occasion, we could say much that we feel to be of urgent importance to the cause of literature and truth, as connected with our own body. That great argument in favour of simple, scriptural, voluntary modes and support of christianity now so rife, which in England so entirely devolves on Congregationalists, that, if it be not maintained by them, it will altogether cease, appears to us languishing for want of that thorough, searching investigation which an accomplished scholar can alone supply. We are deeply impressed with the necessity of advancing to a much higher efficiency the education of our rising ministry. We want to see in our colleges a longer term and wider range of study, with an increased number of tutors. In that honourable and arduous office our learned ministers ought to find, to a greater extent than now, their appropriate recompence, labour, and retreat from more active pursuits. When the liberal government of our country is at last making literary honours accessible without religious tests, we are anxious to see many, both of our clergy and laity, attain an eminence in learning, that would reflect more honour on the degrees they may attain, than the degrees on the scholars they distinguish. We desire to see learning duly honoured and appreciated by our whole denomination, that the entire influence of opinion, property, and institutions among us, may contribute to its advancement. The literature of the episcopal church is often appealed to in support of the state establishment and wealthy endowment of that denomination of Christians. Far be it from us to write a word in depreciation of the noble scholars of that community, or of their invaluable works. Genius and learning applied to defend, investigate, and promote religion, are sacred in the view of every right-minded Christian. They are the common property and the common glory of the entire church, without regard to mere denominational differences. We give them in full measure their ungrudging, deserved honour. We delight to drink from those full streams of knowledge, and should despise our own sectarian bigotry if we turned from them because they are the productions of episcopalians, or could, even when perusing them, remember the fact, except when they announce opinions peculiar to that denomination. But poor and voluntary, yea, persecuted churches have had their scholars too; their men of mighty mind, profound learning, indefatigable labour. Our own denomination has its imperishable names on the rolls of sacred learning; and we have come forward before the world as a body of Christians to avow our belief that the whole cause of religion, and all that is required to sustain it, has been committed by

Christ to the voluntary, affectionate efforts of his friends. But neither religion nor sacred learning will flourish on voluntary *neglect*. It is by the energy and efficiency of voluntary *efforts* that they must be sustained. The world will look to us for proof as well as argument, practice as well as theory. We must devise liberal things for the promotion of learning and godliness, if we would convince and convert men to the voluntary principle. It were a long debate to enter upon, how far the learning of the episcopal church can be fairly used as an argument in favour of state endowments. Before that argument could become conclusive it would require to be shown, no easy matter, that the wealth and honours of that body had been honestly employed to promote and reward scholarship. Then that wealth and honour, when so bestowed on learned men, did actually promote their further studies and labours. And still further, that this mode of stimulating and rewarding learned men, is more effectual to its end than those which the same great and wealthy body of Christians would have adopted, had they been left to their own energies and resources, without the controul of state authority, without the sedative of state endowment. These are points which could not easily be proved in the affirmative. A true principle is true in all its applications. Such a principle we verily believe the voluntary system to be; and are convinced that to it, religion and religious learning may be committed with perfect safety, with perfect success. Meanwhile sacred literature is not with us in a sinking state. Let that gratifying fact encourage to those wise, liberal, energetic measures on the part of every scholar, every lover of knowledge and learning in our denomination, which will advance it to an eminence, an efficiency never heretofore attained.

But we crave leave to advert to the theology of our denomination. On this vital point we have had our fears; but we rejoice to add they are relieved, diminished. We were apprehensive lest that sober, moderate, scriptural Calvinism, which has been, from their first origin, the distinctive faith of the Congregational Churches of England, should be deteriorated, and a mode of preaching inconsistent with it come to prevail among us. Certain transatlantic publications gave us uneasiness. Some practices and modes of dealing with the souls of men, connected with American revivals, appeared to us likely to exert a sinister influence on the views of divine truth entertained by those who should deeply interest themselves in those grand, but (as it respects human instrumentality) mixed events. We were not even without apprehension that the doctrine, in itself so true as well as important, that man's impotency is entirely moral, his inability to believe altogether unwillingness, might be so exclusively regarded and employed, as to compromise the sovereign freeness of divine grace and heavenly influence. Now in all its main principles we would abide by the theology of Owen, and Charnock, and Howe. We say in the chief principles they maintained, for that increased clearness of thought and accuracy of statement on divine subjects, in many subordinate yet important points, are not unattainable by careful and unwearied study, the work now under consideration affords gratifying proof. But we are jealous with a

godly jealousy for sound Calvinistic theology. We believe it to be the truth of God, the glory and life of our churches. We are convinced that in it alone our impartial interpretation of the sacred writings is attained, in which it becomes necessary to reject no portion, to do violence to no portion of the infallible oracles. The admirable volume of Mr. Gilbert on Atonement and Substitution, and the equally excellent work of Dr. Payne we are now to review, prove that our living 'masters in Israel' are equal to the height of this great argument, and are thoroughly imbued with the spirit of our long-cherished scriptural faith. We cannot avoid the remark in passing, that it is of infinite importance to the interests of truth and religion, that the influence of the British and American churches should be reciprocal. If the torpor and feebleness incidental to Christians in this country, as partaking in the influence of national antiquity, require a rousing impulse to be communicated by the vigorous action and enterprise of those youthful, robust communities; they, on their part, may no less need an infusion of that wise, sober caution which nothing but experience can procure for nations or churches, any more than for individuals. Our churches have passed through controversies, and experienced the mischiefs of errors which may wear to them a more specious air of novelty. We must not refuse to be roused, nor they to be cautioned. As the great fraternity of Christians extends; as the great truths of the gospel come to be tried and discussed under widely different national peculiarities; as the experience of ages accumulates; as the interchange of thought and discussion on sacred subjects become daily more extensive and constant, doubtless mutual influence will correct errors, enforce truth, and every way benefit the great commonwealth of Christians. These are the benefits and glories to be hoped for in richest measure, when the latter ages of the church shall possess the labours of the divines of China and India, of Africa and Australia, in addition to the present stores of sacred learning, and the purity and blessedness of the church shall be scarcely less increased than its numbers. Of Dr. Payne's work we will at once say, it is eminently calculated for usefulness in America as well as in England. We wish it, most cordially, an equal reputation and influence among transatlantic and British churches, and turn with pleasure from this long discussion to the more particular notice of a work, for which we are most grateful to the author, and which we have read with peculiar gratification and advantage.

Dr. Payne's work is evidently the production of a mind of high moral and intellectual excellence, in which the love of truth and the power of patient investigation are equally developed. Every page of this volume affords evidence of a rare union of these admirable qualities. If it should be thought by any reader deficient in fervour and glow, let it be remembered those attractions could hardly have been infused into its profound discussions, but at the risk of sacrificing the lucid accuracy and guarded care of its statements. Here are no uncandid mis-statements of opposite opinions; no unfair arguments; no evasions to escape difficulties; no acquiescence in modes of stating and defending the truth, which are thought by the author

to be erroneous, merely because they have been employed by Calvinistic divines of eminent reputation. The exact truth, not victory over an opponent, or strict accordance with a party, is the evident object of the unwearied pursuit of this able divine. We think neither friend nor adversary of the views advocated in this work, could peruse it without great esteem for the writer. His candour and freedom from prejudice; his conscientious, scrupulous solicitude to avoid in his statements and reasonings any offence against truth, fairness, and brotherly love; his great reverence for the divine themes he discusses, are so apparent that they cannot be overlooked, and to an ingenuous mind it is as impossible not to be impressed by them, as it is not to discern them. Dr. Payne is besides an accurate, clear, patient, independent thinker. He has thought and felt profoundly, as well as read extensively. His work being thus completely the product of his own mind, possesses an air of originality which could hardly have been expected on subjects that have been discussed times innumerable by the ablest men the christian church has ever produced. It is matter of the highest satisfaction that so excellent, able, and truly christian a divine as Dr. Payne should preside over one of our theological institutions, and infuse into the minds of so many of our rising ministers his own admirable qualities and scriptural opinions.

The reader will find subjects of the greatest difficulty and interest, discussed in this volume with singular ability. The sovereignty of God; and the personal, eternal election of believers to be the subjects of gracious influence in order to their conversion and salvation. This latter holy, awful mystery of our faith is defended against the objections of opponents, and the difficulties with which it is confessedly attended are relieved with most happy success. In particular the discussion, in the sixth and seventh lectures, of the objection that election is incompatible with the free agency and accountability of man, is highly interesting. Many volumes, and those too of high pretensions, do not contain so much good sense and clear statement on the subject of human freedom as will be found in the short compass of the sixth lecture of this work. The grand doctrine of atonement and satisfaction, and the great christian privilege of justification, are amply and ably examined. The discussion in lectures sixteen and seventeen, on the nature of that faith which is the medium of justification, deserves most careful attention. The subject of regeneration and the nature and mode of those spiritual influences in which that great change in the human heart originates, as well as the effect of the divine word on the soul in producing the new character of the regenerate man, are inquired into with the same caution, accuracy, and independence of thought which characterize the other portions of the volume. We do not pledge ourselves to an exact agreement with Dr. Payne in all his statements, but we have rarely met with a writer whose sentiments are so deserving a careful and respectful attention; and in no instances more, in none so much, as when he differs from Calvinistic divines of deservedly high eminence, and assigns his reasons for preferring his own views to theirs. There is nothing in which Dr. Payne is more happy than precision

and clearness in stating shades of difference, and minute accuracies of opinion; and by this quality he has communicated ease and interest to discussions that would otherwise have been laborious, if not unintelligible, to his readers. It might seem that such minute accuracy on the simple themes of the gospel is unnecessary, if not positively injurious. But let it be remembered how those divine doctrines have been obscured and perplexed by almost every error human ingenuity could invent; how what may appear at first sight a minor error, affecting only the modes not the substance of truth, may injuriously influence the entire manner and spirit of stating the gospel; how happily accuracy of theological opinion, obtained by patient inquiry in the study, may guide and regulate the most fervent and popular proclamation of the gospel from the pulpit; and it will appear, that if for those who are to learn, it may be less important; for those who are to teach the truth of God, it is indispensable, if they would be workmen needing "not to be ashamed, rightly dividing the word of truth," that they should search to the utmost of their ability and opportunity into the exact meaning of the sacred oracles, and the whole harmony and consistency of the doctrines of grace and holiness.

We should extend this article to an undue length, were we to extract all the passages we had marked for quotation, either on account of the importance of the sentiments they contain, or because characteristic of the genius and manner of the writer. Indeed, quotations from this work is rendered difficult, because it consists throughout of close, continuous reasoning, and it is therefore not easy to detach a passage from its connexion. There is this great excellence and recommendation of Dr. Payne's views, especially those more peculiarly his own, that they are marked by simplicity. His perspicacious mind rejects what is obscure, involved, superfluous. The cases, not few and rare, in which popular terms are employed, when no meaning at all, or at best a very vague and indistinct signification is attached to them, are by Dr. Payne searched out and exposed. His mind cannot be satisfied with sound, it demands words clearly expressive of distinct, well-defined meaning. His careful and accurate distinction between the rectoral character of God as ruler and judge, and his paternal sovereign character as creator and source of all good, is employed with great success to relieve difficulties and elucidate truth throughout his masterly discussion on election and atonement. The view of faith given by the author, as the belief of the truth, (using the term belief as in case of any other testimony received by the mind as surely true,) when the gospel stands in the view of the believing mind in its true light, its divine, spiritual glory being distinctly perceived, is worthy of attentive consideration. The author, of course, maintains that the Spirit of God enables the believing soul to discern distinctly what it was before blind to, the divine glory of gospel truth; and that it is the truth thus discerned and believed that sanctifies and saves the soul. Equally worthy of careful thought is his view of divine influence on the human soul in regeneration as direct and immediate, communicating both a power of discerning, and a taste to relish the excellence of divine truth,

which truth so discerned and relished becomes the cause of holy feeling and action. Doubtless the heart is the immediate subject of divine influence: that influence is immediately from the Spirit of God, not by the intervention of means; the effect is a new moral nature or disposition. When to a mind thus prepared for its reception, divine truth is presented, it is perceived and felt in its true nature and glory, and the mind that so perceives and feels it cannot but believe, love, repent, obey, rejoice, as varied portions of the word it receives are respectively adapted to produce those gracious, holy exercises of mind. In regeneration there is a new nature imparted to the soul. The nature of a thing is that quality, not acquired but inherent, which causes it to work uniformly in a certain course to certain results. It is always subtle, and can neither be traced, nor defined, nor separated from its subject. We find it every where in minerals, and vegetables, and animals, but every where it eludes our search, and is known and proved only in its results. The great Maker alone can impart, or alter, or discern it. It excites our amazement by its vast power and steady operation, by its endless diversity and untraceable subtlety. Why various plants extract from the same soil such different odours, colours, tastes, qualities, can receive no other explanation than that such is the nature of each; but that nature cannot be detected or developed. Now, in moral agents disposition is the nature. The force of disposition is unconquerable; no reason, no truth, no consequences will overcome or alter it. It rules the will, influences the understanding, determines the pleasures of its possessor. Means cannot reach it, human power cannot alter it. To impart a new disposition or nature to the soul is the work of God. This by a creative energy he performs in the soul he would regenerate; and this accomplished, to that soul all things become new: all things are seen in a new light, all things produce a new effect upon the mind, correspondent with its altered nature, for it is the disposition of a man which determines how he will regard truth, and how it will affect him.

But we shall have much greater pleasure in introducing Dr. Payne to speak for himself, than in pursuing disquisitions of our own. The Doctor has argued in a most conclusive and convincing manner in favour of the doctrine of the eternal, personal election of some men to grace and glory. He most ably refutes the objections of Pelagian and Arminian divines against this great mystery of our faith, and thus concludes his reply to their favourite notion of the bestowment of sufficient and equal grace on all men.

“ Or the argument may be stated in a somewhat different manner. Since some men believe the gospel, and others reject it, the faith of the former must be ascribed to themselves or to God. If Pelagians ascribe it to the former, they rescue themselves, indeed, from any difficulty which may be supposed to be involved in the opinion, that faith is the gift of God; but they leave an occasion of boasting to the believer. If, on the contrary, they ascribe it to God, then it must be the result of an influence common to all, or special to some. The latter supposition draws after it the doctrine of eternal and personal election. They seem, therefore, driven to the necessity of resorting to the former supposition. But if a common and equal assertion, or gift of the Spirit, leads to the existence of faith in the case of some, and not in the case of others, it must surely be

because the former are less averse to believe, or more disposed to improve the means of grace than the latter: i. e. they are less depraved, and so require less assistance from the Spirit of God to work out their own salvation. And yet, by supposition, they receive as much assistance as those who are more depraved: i. e. those who stand in the greatest need of moral help, receive no more than those who have the least need of it; in opposition to the axiom of Bishop Tomline, 'that God has equally enabled every man to work out his own salvation.' There is an ambiguity in this assertion which, it is probable, never struck the mind of his lordship. An equal measure of aid in working out our salvation, (which we are assured all men possess) may mean a measure equal in itself; i. e. equal in all cases, in degree; or a measure equally proportioned to the need of those who receive it. His lordship appears to me, therefore, to be involved in the following inextricable dilemma: Either that gift of the Spirit, which to preserve even the appearance of ascribing the praise of man's salvation to God, he is constrained to acknowledge is vouchsafed to all men, is bestowed in the first sense of the term equal, i. e. in an equal degree upon all men: in which case those who, being more obdurate, reject the gospel, are less favourably dealt with than others, inasmuch as the aid they receive is not equally adapted to meet their moral wants, (a supposition which would cause all the arrows shot by the Arminian to recoil upon himself.) Or the supposed gift is bestowed in a degree which renders it equally proportioned to the moral need of those who receive it; in which case it must effect the salvation of all, or the salvation of none. It is impossible to conceive that a measure of influence, equally adapted to subdue the depravity of two human beings, should succeed in the case of one, and fail in the case of the other. A power equal to a hundred would as certainly remove an obstruction amounting only to eighty, as a power of fifty would remove an obstruction of forty. That both should succeed is perfectly possible, and, indeed, absolutely certain; but that the hundred should fail, while the fifty succeeds, or *vice versa*, is utterly incredible and inconceivable."—pp. 67, 68.

It is proverbially more easy to ask than to answer questions; and on this subject many questions might be more easily put than replied to. As for example, where in Scripture is the bestowment of this universal sufficient grace asserted? Does it consist in imparting a disposition to believe the gospel, or does it only strengthen the natural powers supposed to be impaired by the fall? At what period is it imparted? Do all men enjoy it equally, those who are favoured with the gospel and those who never hear the glad tidings? Calvinism has this great advantage over the Pelagian and Arminian systems, that it rests on what seems, at least, and professes to be an interpretation of Scripture; and the main difficulty of its adversaries is to force a different meaning upon the texts pleaded in its support; whereas the main foundation of these systems is gratuitous assertion; reason forming its plan, which revelation must be made to agree with and support, as best it may.

In the following passage, extracted from pp. 100 and 101, Dr. Payne is repelling the objection that sovereign election is inconsistent with the justice of God, and uses with great skill the important distinction between the rectoral and paternal character of the Supreme.

"What, then, they will be disposed to reply, is it not true that, on your principles, God decreed to deliver some from the ruins of the fall, and did not, even on the most moderate statement of your views, decree to save others? And is it not further true, that, on the Calvinistic system, he exerts an influence upon the former to secure their salvation, which he does not exert upon the

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latter? No, I reply, it is not true that he does either the one or the other as the moral governor of the world. On the contrary, though, in his character as sovereign, great disparity may be observed in his conduct towards men, yet, as a moral governor, he acts with the most exact equality and uniformity.

"Nor let this distinction between what some have ventured to call the private and the public character of Jehovah, i. e. between the relation sustained by him to mankind as sovereign and as moral governor, be stigmatized as a fiction got up for the occasion, for it is frequently recognized among men; and we admit, without the slightest hesitation, that an individual may do many things, as a man, which he cannot, and ought not to do, as a ruler or a judge. If two persons should present themselves in a court of justice, suing for the recovery of what they considered just debts, the judge sitting on the bench must only grant what the law awards to them. Should they fail to make good in law their claim to what they demand, no upright judge could award them any thing as *judge*, not even a penny. But if, compassionating their situation, he, as an *individual*, were to present them with a sum equal to what the hard decision of the law had just placed beyond the reach of their hopes, who could consider this conduct a just subject of complaint? Or if, as an *individual*, he chose to befriend one, and not the other, would the latter be entitled to represent himself as unjustly dealt with? Surely not. The justice which, as moral governor, he dispenses, is the property of the community; every one has a claim to an equal measure of it. But the wealth which enables him to administer to the necessities of the rejected suitor is his own; and every one feels that he has a right to do what he will with his own."

No distinction can be more just and necessary than this. It is founded in the truth and nature of things; and without it we want the true mode of solving many difficulties connected with the dispensations of God towards our race in its peculiar position as guilty, yet partaking of divine mercy. From God, as moral ruler and judge, we receive nothing but justice, both in the giving and execution of the divine law. From God, as sovereign, we receive nothing but good—bounty as creatures, mercy as sinners. The rules by which these several relations in which God stands to men are guided are quite different. If, therefore, we mingle and confuse these things together, if we ascribe to God's sovereignty what emanates from his justice, or judge of his sovereign grace by the rules of justice, we cannot but dishonour him, and darken and confound our own understandings. We might as well employ the laws of mechanics to illustrate the changes of chemistry.

The following passage gives the author's luminous view of imputation and substitution in his own clear and accurate manner.

"To impute sin to an offender, or to lay it to his charge, is, then, to treat him as a guilty person, and is not merely a previous step to his being so treated. Not to impute sin, or not to lay it to his charge, is not to treat him as if he were guilty. To impute or count the sin of Adam to us, is to treat us as if we had committed it. To impute our sins to Christ, is to inflict upon him the punishment due to them. To impute his righteousness to us, is to treat us as if we possessed it. God counted sin to Christ by making him a sin offering; for the offering of the bullock for a sin offering, is said to be, the words being literally rendered, '*making it sin.*' (Num. viii. 12.) God counts righteousness to us, or the righteousness of Christ to us, by giving us pardon and eternal life, in consequence or in reward of it. When it is said, that faith is counted to the believer for righteousness, the meaning is not that God reckons his faith as if it were righteousness; or that it is reckoned unto his receiving righteousness, (as Mr. Haldane says, for the words convey no meaning) but simply that he is

treated as a righteous person; and consequently, the three forms of expression, to be justified by faith, to have Christ's righteousness imputed to us, and to have faith counted to us unto righteousness or justification, mean precisely the same thing, viz. to enjoy the blessings which God bestows upon men, in reward of that work of his Son, which he never contemplates but with ineffable delight; and which constitutes 'a moral basis for the extension of holy benevolence on a most widely extended scale, to such as in themselves were both wretched and worthless.'

"The attention of the reader is particularly directed to the above statement of the specific mode, in which the work of our Lord operated, to permit the divine government to *treat the guilty as if they were righteous*. It formed a moral ground on which pardon, and all the blessings of salvation, might be imparted to men, in harmony with the claims and safety of moral government. Man had broken a law, the rectitude, and honour, and efficiency of which it became the moral governor to uphold. Had this been done by the literal execution of its sentence, the whole of the human family must have perished. An expedient, therefore, exhibiting the infinite grace of Jehovah, was resorted to; an expedient designed at once to save the honour and efficiency of the law, the character of the law-giver, and the transgressor. The eternal Word interposed. He consented to do and to suffer all that was necessary to exhibit to the whole of the intelligent universe, in a most impressive and appalling manner, the infinite evil of sin, the complete perfection of the divine law, and the utter fallacy of the hope, that under the government of the great being from whom it emanated, transgression can ever be permitted to pass unpunished; and in this way, to render possible the extension of mercy to the guilty. To accomplish this gracious purpose, it was necessary for him to honour the precepts of the law, by obeying them; and its penalty, by suffering it; and thus to show that the law was righteous in all that it enjoined, as well as in all that it threatened. And it is entirely, as we have said, on the ground of this work, or as the reward of it; as a manifestation of the infinite complacency with which the Father rests in the work of his Son, displaying thereby his paramount regard to righteousness, that any members of the human family, whom nothing, no not even the blood of Christ itself, can preserve from the *desert* of punishment, though it does preserve from the punishment itself, are treated as righteous, i. e. are justified."—pp. 260, 261.

We recommend to the especial and careful attention of our readers the whole of Dr. Payne's most able discussion on the nature of faith, and the manner in which, by divine appointment, it operates to bring its possessor into a state of justification and acceptance with God. We confess that in some of the author's statements and reasonings we felt as if this cardinal and saving grace had hardly that eminent and influential place assigned to it, which is its due, in the holy excellence of its own nature, and in its blessed influence as the parent grace of so lovely a progeny of other graces and virtues, which spring from its prolific energy. We therefore the more gladly select a passage in which the infinite wisdom of God in appointing faith as the sole medium and term of our interest in the redemption of Christ is spoken of with an ardour so devout and just. Indeed, it is a truly divine feature of the arrangement which constitutes faith the saving grace, that it is equally appropriate and influential to receive the benefits of Christ's work for us, and to work out a sanctifying process in our own nature; that it possesses a double energy analogous to those of the atonement it embraces.

"The virtues from his sufferings flow,
At once to cleanse and pardon too."

"It is, however, in the tendency of faith to secure the sanctification of men, that the wisdom of God especially appears in this matter.' (That is, the appointment of faith as the means of justification.) 'The human family were condemned. An expedient was devised by which it became morally possible for the moral governor to show mercy according to a certain rule, the establishment of which was required by his rectoral character. The human family was also depraved, as well as condemned. They were the subjects of a disease which required removal, or the pardon would have been of no avail to them. Now the wisdom of God pre-eminently appears in the determination to constitute faith the means of interest in the pardon, because it is in its own nature adapted to secure the cure of the gospel. We are said 'to be born again by the incorruptible seed of the word.' 'Of his own will begat he us with the word of truth.' 'Sanctify them,' said our Lord, 'through thy truth, thy word is truth.' Thus the blessings of justification and sanctification are, in Christian experience inseparably united; and he whose sins are forgiven is invariably rendered 'meet for the inheritance of the saints in light.' I find it impossible to conceive of a brighter display of wisdom than is here exhibited. Conceive of a number of prisoners on whom the sentence of death has passed; and who are at the same time sinking into the tomb through the influence of fatal disease. The sovereign offers them pardon on certain conditions. Now, it will be at once seen that the performance of these conditions, were the persons able and willing to perform them, would not remove the malady under which they labour. Another process would be necessary to effect this. It is not thus, however, in reference to man as a criminal before God. The very same act which is required of him, by the moral governor, in order to his enjoyment of the pardon he needs, is also the means of his obtaining the cure he needs! The belief of the glad tidings, that 'God was in Christ, reconciling the world to himself,' reconciles his heart to God, and thus prepares him for the full fruition of his presence in the world above."—pp. 328, 329.

We take leave of Dr. Payne's work with the highest respect for the author's character as a devout and able divine. His book is a most valuable addition to our contemporary sacred literature, eminently adapted to the present state of knowledge, opinion, and thought on the vitally important subjects of which it treats. It will fully repay what it indispensably requires, that if it be read at all, it should be read with care and thought; for with care and thought it has been written. It has our warmest recommendation: and whoever of our readers is induced by that recommendation to purchase and give it a thoughtful perusal, will, we doubt not, warmly thank us for introducing to his notice a work which cannot be so read without great advantage and pleasure.

Memoir of William Carey, D.D., late Missionary to Bengal, Professor of Oriental Languages in the College of Fort William, Calcutta. By Eustace Carey. Jackson and Walford, pp. viii. 630.

(Concluded from p. 262.)

At Mudnabatty, Mr. Carey studied Sanscrit, the parent of the Indian dialects, as well as Bengali; translated the whole New Testament into the latter language, and a large portion of the Old Testament, and taught a school of native children; but possessed no satisfactory evidence that any Hindoo had been really converted. He had now resided in India six years.

At this time, circumstances which are explained in the subjoined letter to Dr. Ryland, constrained the removal of the mission family to Serampore.

"The last year was very calamitous, the early floods destroying all the crop of indigo at Mudnabatty; which determined Mr. U. to give up the place at the end of the year. I had agreed with him, in May, to purchase a part of that concern, at about six coss distance, with an encumbrance of 3000 rupees on it; and, when I received accounts of the expected coming of the missionaries, I agreed to give it up to the mission, as a place for our settlement, and had begun to erect houses for their accommodation. On the 13th of October they arrived, and soon got up to this place (Serampore), on their journey to Mudnabatty. Government, however, refused to permit the captain to trade, unless he would produce the passengers at the police-office, to enter into agreement to return to Europe, or get the company's leave to reside in the country. Their arrival had been published in the Calcutta Gazette, and either, by a mistake of the printer, or by design, they had been denominated *papist* missionaries. I wrote to some gentlemen of my acquaintance to interest themselves in the business, which they very kindly did, but in vain. The report of *papist* missionaries made government fear that they were *French* missionaries, as I heard this week. A standing rule of government was therefore enforced in this instance, to our great distress at that time, and also to the great temporal loss of either me, or the society, in giving up the first designed settlement: though, perhaps, it may eventually turn out for the furtherance of the gospel.

"About seventeen days after the arrival of our brethren, viz. Oct. 31, it pleased our wise Lord to remove our dear brother Grant from us, by death, after an illness of ten days. This was a very afflicting providence to us; but no doubt it was done in infinite wisdom. Sister Grant and her two children are well. Brother Marshman also, from whom I have great expectations. He is very diligent and very prudent. Brother Brunson I have not yet seen. He and his wife went up to Beerbhoom, to see Brother Thomas, on account of the ill health of Mrs. B. I have heard an excellent account of him. Brother Ward will, I trust, be a very great acquisition to us: he possesses an active mind. I believe all our brethren have a great share of prudence, and I am sure their hearts are much in the work.

"Serampore, the place at which we are, is a handsome town belonging to the Danes. It stands on the banks of the Hoogly river, about seven coss from Calcutta, northward. This is the city of refuge for all who are in debt and afraid of their creditors, on which account a degree of disgrace is attached to an inhabitant thereof. And, indeed, the natives appear to me to be some of the vilest of the vile. There are also many native Portuguese, who are full as bad. Europeans are so transitory in their abode here that little can be said about them. The most respectable are the Danes: the governor, Colonel Bie, has been peculiarly attentive to us."—pp. 381—383.

Soon after the missionaries had settled at Serampore, Mr. Carey was appointed Professor of Bengali and Sanscrit, in the College of Fort William. This appointment gave him, not only additional pecuniary means of usefulness, but a superior degree of influence among all classes of Indian society. His intercourse with his episcopal brethren, the Rev. D. Brown, and the Rev. Claudius Buchanan, appears to have been of the most catholic description; and his character was appreciated by some of the higher functionaries of the government.

The translation of the Scriptures was, however, under all circumstances, the great work which concentrated the energies of Dr. Carey, during the remaining thirty years of his life, a period rich in

spiritual blessings for the nations of India, but too tranquilly spent by their benefactor to afford interesting materials for biographical details. It was the brilliant noon, and the quiet evening of a day, the dawn of which had been obscure, and the morning tempestuous. It was the temporal reward of that devotedness which, at the summons of Christian benevolence, had surrendered property, and home, and friends. The subjoined notice of the translations which issued from the Serampore press, written by Professor Wilson, will enable the reader to estimate the attainments and the labours of Dr. Carey and his colleagues.

"Shortly after the establishment of Dr. Carey and his brethren at Serampore, they devised and carried into execution a comprehensive scheme for the translation of the scriptures into all the languages of India. Accordingly they published, in the course of about five-and-twenty years, translations of portions of the Old and New Testament, more or less considerable, in forty different dialects. It was not to be supposed, nor did they pretend, that they were conversant with all these forms of speech. The mode they adopted has been explained by the missionaries in several of their reports. Each version was made by a competent native, to whom the language of the translation to be prepared was vernacular, and who was also conversant with one or more of the languages into which the original had been previously translated. The individuals employed on the task usually sat and wrote in the same room; and, when any difficulty arose, had thus an opportunity of referring to some one or other of their associates, who was qualified to give them information and assistance. Their performances were also superintended and finally revised by their European employers. The language of the version might not, it is true, be familiar to the reviser; but a knowledge of Sanscrit, and of one or two vernacular dialects, was usually sufficient to enable him to appreciate the general character of the translation. 'Above three-fourths,' say the missionaries, 'of the words in most of the secondary cognate languages were understood in all their bearings, through the Sanscrit, the Bengali, and Hindce, before those secondary languages were begun; and in some of them, even seven-eighths of the words, to say nothing of the construction, the idiom, and the usual figures of speech, in which there is little variation throughout the whole of the Indian family.' There can be no question of the general accuracy of this statement; and a conversancy with Sanscrit affords a highly useful key to all the dialects spoken in India: a knowledge of it, and of one or two of its principal derivatives, would, no doubt, enable the possessor to follow a pundit in his explanation of a version in a form of Indian speech not regularly studied, and to ascertain its general conformity with a given original. It may be doubted, however, if such preparation is sufficient to estimate the precise force even of simple terms in all cases; and still less can it appreciate idiomatic phraseology. It is to be apprehended, therefore, that many of these versions are written in too scholastic a style, and partake too much of the nature of Sanscrit compositions, to be universally understood by the unlettered population of the districts in which they were designed to circulate. At the same time, it must be acknowledged, that this difficulty is insuperable in the actual state of most of the dialects of India. They are inadequate to the expression of new ideas: terms for these must, therefore, be borrowed from the kindred or parent tongues, with a certainty, that these equivalents are as unfamiliar to the people at large as the notions which they are employed to convey. It was scarcely possible, therefore, to have published versions essentially dissimilar from those which have been printed; and the only question is, Whether time was ripe for such translations at all? Admitting their expedience, it cannot be denied, that the plan devised for their preparation was judicious; and it is equally indisputable, that surprising industry and uncommon attainments were displayed in its

execution. In this department Dr. Carey took a leading part; and it was in connexion especially with his duty of revising the different translations, that he added, to his great proficiency in Sanscrit and Bengali, a knowledge of those dialects whose elements he first investigated. Possessed in this way of at least six different dialects, and of Sanscrit, the parent of the whole family, and endowed with a genius for philological investigation, Dr. Carey was peculiarly qualified to superintend the translation of the scriptures into a number of cognate languages; and it may be granted that, in combination with his colleagues, he carried the project to as successful an issue as could have been expected from the bounded faculties of man."—pp. 607—610.

Dr. Carey was not exempted, in his calmest years, from the common lot of man. Death deprived him of his first and second wives, and of several beloved fellow labourers. Fire, in 1812, destroyed the printing establishment at Serampore. Discussions, both within his own denomination and beyond its boundaries, assailed his repose. With reference to the first of these, "The Serampore Controversy," we shall imitate the editor in his delicacy and his silence. No advantage could arise from the renewed discussion of a topic which has too much agitated many wise and holy men. We would that the pamphlets that were written on that afflictive occasion should sleep on the shelves of our readers, next to the best essay they can procure on the contention of Paul and Barnabas. And whenever they point to these companions, let them devoutly say, Mark the infirmity of Christians, and the wisdom of their Lord! See how the very tempest scatters the seed of the millennial harvest! With respect to "The Baptismal Controversy," we are disposed to exchange a friendly word with our author; and we readily give him the advantage of first expressing his sentiments.

"It was to be apprehended, that between the denomination to which Mr. Carey pertained, and other communities, some degree of collision, in the course of their missionary labours, would be unavoidable. When the question at issue is not speculative and sentimental, nor one of ecclesiastical polity, but of positive obedience, initiatory to the christian profession; and, as the controversy embraces both the subject and the mode of the ordinance in question, there was no possibility of escaping the difficulty; nor was any honourable course open to either party, but that of permitting the other, both in preaching and in organizing churches, to follow out their own conviction of truth and duty, and in the solemn work of translation, to give a simple and faithful version, without hesitation and without compromise.

"In this work the controversy is, of course, of verbal interest only, and, as far as the conduct of the subject of this memoir is concerned, may be expressed within the compass of a few lines. He felt convinced that the divine writers employ Greek words upon this subject, signifying to immerse, and immersion. He found also that the greatest number, and they too the most profound, of biblical critics, candidly lend their suffrages to this interpretation. Thirdly, he conducted his labours under the solemn conviction that every part of the word of God should be translated unequivocally. That, in a positive institute, it seemed reasonable to suppose that the divine Lawgiver would choose words of explicit import, to be applied in their simple, primary, and literal sense; and that, if words fairly corresponding to them existed in the language into which a translation was making, it was incumbent upon a translator to adopt them. That it would not be wise to perpetuate a mere barbarism in other languages, because it is so done in our English version; nor did he deem it religious to choose any word of intermediate and ambiguous meaning, to escape either the

labour or the odium of controversy. It was alleged, that the subject of this memoir had selected words, in reference to this ordinance, which signified 'drowning,' and 'to drown.' And it is much to be regretted that the same allegation has been recently repeated by our brethren of other denominations in their correspondence with the committee of the British and Foreign Bible Society; and that that body, upon such ground, should have resolved to withhold the resources of a catholic institution from labourers whom it does not deem incompetent, nor suspect of being unfaithful. Such an institution was never supposed to be an arbiter between different sects of christians, but to be equally the friend and benefactor of them all. If it persevere in this course, it consents to resign the simple majesty of its catholicism, it descends from its high pre-eminence, and its glory departs."—pp. 467—469.

Our readers cannot suppose, after the professions of cordiality towards our Baptist brethren to which we have given utterance, that we fasten on this paragraph for the mere pleasure of controversy.

"The fray and the foray of border war,"

we cheerfully resign to those sons of fire who glow and exult amidst the rapture of the onset and the carnage. We cannot but see, nevertheless, that the sentiments we have quoted, assume a principle adapted to perpetuate our painful divisions; and we contend, not for spoil but for peace.

Two questions are involved in our writer's remarks. The first is, Have the Baptist missionaries acted rightly, in rendering the words in the New Testament which indicate baptism, by terms invariably employed in the Indian languages, to express immersion? The second is, Can the Bible Society be justified, on these grounds, in withdrawing from the translators their pecuniary aid? As to the first query, we cannot but think, that several important ideas should have been pondered by every Baptist interpreter of the New Testament, before he ventured on the responsibility of making a new version speak the language of his sect. He should have considered that there are many passages in that sacred volume which strongly militate against his philological views; those, for example, which connect the disputed phrases with the *descent* of the Spirit, and the varied effusions and sprinkling of the old economy. Nor should he have forgotten, that the majority of orthodox Protestants have adopted sentiments contrary to his own, and that on grounds, not drawn, as in some cases of erroneous majorities, from human expediency, but professedly from a conscientious scrutiny of the writings of evangelists and apostles. The collision with his Pædobaptist friends, which such a step would ensure, and the injury which Christianity itself might receive among the heathen from conflicting translations, ought, in his estimate of duty, to have been gravely contemplated. And to what result should these considerations have conducted him? To a surrender of his own sentiments, and to an adoption of the opinions of his opponents? By no means. But they should have produced a state of caution and of modesty which would have compelled him to admit, at least, the *possibility* of his own error. As a necessary consequence, in our judgment, he must have adopted either a general phrase, or an untranslated word which

differing Christians might variously interpret. Such a mode of procedure would have appeared to us far less "barbarous" than, in the prosecution of a scheme of universal benevolence, to throw down the gauntlet to the whole Christian world. That Dr. Carey, with all his excellence, was not free from a certain exclusiveness of feeling on the subject of baptism, is evident from several passages of the present memoir, an emotion above which his emancipated spirit has now soared, and on which, we believe, he would now frown with the holy indignation of heaven.

The other inquiry respects the duty of the Bible Society, when the facts to which we have adverted reached the knowledge of its Committee. Our author charges them virtually with sectarianism, but we apprehend without sufficient grounds. The elementary principle of union among the different parties composing this Institution, was the adoption of the authorized translation; and, of necessity, they could not be expected to maintain that union, if the spirit of that translation, in any new versions undertaken with their sanction, should be neglected. Was the compromise involved in this understanding sinful? If so, let the Society perish; if not, let the regulation be impartially applied. It must be remembered, too, that to withdraw support from a sectarian version, is one thing; to support a translation thus correctly characterized, is another. The Bible Society is responsible for the first; we trust it will never be guilty of the second. Let it administer to Trojan and to Tyrian even handed justice; and if any Pædobaptist translator should arise, and assume the infallibility he condemns, and claim the verdict in a cause which is yet undecided, and likely to remain in the chancery of polemic divinity for ages to come, let him be promptly rebuked, and reminded that Protestantism owed its existence to Papal intolerance, and that dogmatism will ever be the cause of dissent. We pledge ourselves never to draw a quill in his defence, or to tender a vote in his favour.

But we hasten to the closing years of Dr. Carey's useful and honourable life. In 1823, he suffered a severe injury from a fall; and this was followed by attacks of fever, from which he never completely recovered: but he still continued to labour, though in a narrower circle, and was gratified in his declining years, by seeing missionaries multiplying around him, and scriptural publications universally disseminated. A new order of religious feeling arose in India, and the promise of coming triumph began to dawn. Thus he calmly descended to his tomb,—the survivor of one generation, the patriarch of the next. He was summoned to his reward in June, 1834, and his bones took possession of the future inheritance of the church.

The remarks of Professor Wilson on Dr. C.'s character as an oriental scholar, give a fair view of his attainments and industry, while the summary of the editor presents a portrait of the Christian and the Missionary, which invites and will repay inspection. We close our extracts with a single quotation.

"In Dr. Carey's mind, and in the habits of his life, there is nothing of the marvellous to describe. There was no great and original transcendancy of

intellect ; no enthusiasm and impetuosity of feeling ; there was nothing in his mental character to dazzle or even to surprise. Whatever of usefulness and of consequent reputation he attained to, it was the result of an unreserved and patient devotion of a plain intelligence and a single heart to some great, yet well defined, and withal, practicable objects. Objects, to achieve which, indeed, demanded great labour ; but were of such intrinsic and immeasurable worth, that, being once seriously resolved upon, appeared of augmented importance the more intimately they were contemplated, and the more resolutely they were grappled with ; and which threw out attractions the more irresistible and absorbing, in proportion to the vigour and the intensity with which they were pursued. No one who knew him, will contend that his talents were of the brilliant and attractive cast. He had no genius, no imagination. He had nothing of the sentimental, the tasteful, the speculative, or the curious, in his constitution. He had no endowments and inclinations such as vividly and pleasurably excite the soul to put forth its energies in what may gratify the less thinking, and secure the admiration of the less devout, while it leaves the things which are truly great and useful unattempted. He had no help, therefore, from that warmth of feeling, that sensible glow of the spirits, partly animal and partly mental, that fervour and fire, to which painters and poets are so deeply indebted, and without which a thousand theorists and zealots in philosophy, and morals, and religion, would scarcely have been known to have had an intellectual existence, beyond what was needful to keep them out of 'fire and water.' To this want of excitation from the passions may be justly referred those very frequent and bitter upbraidings of himself, for his conceived inactivity, and his want of zeal and fervour. He has often been heard to say, 'I think no man living ever felt inertia to so great a degree as I do.' He was every way a man of principle, not of impulse.

"I need scarcely observe, as the intelligent reader will have anticipated the remark, that the leading characteristics of Dr. Carey were his decision, his patient, persevering constancy, and his simplicity. A more decisive character, as to the main objects to which his life was consecrated, the page of history has seldom recorded. There was in the constitution of Dr. Carey's mind nothing dubitating, no painful vacillation : not a fraction of his strength, therefore, ever seemed to be applied to objects not distinctly relevant to some selected, specific, and sovereign purpose. He could clearly discern and firmly grasp, and well define to others, whatever fixed his attention and invited his pursuit ; and could then follow it up with inexhaustible patience and untiring diligence. The force of his character in these respects was seen in the earliest developments of his mental powers. It was the case when at school, under the tuition of his father, that he never failed to master whatever came before him, and would have time always to spare to help the younger and unsuccessful boys. My grandfather, who was singularly averse to the practice of eulogizing the members of his own family, never hesitated to bear testimony to the assiduity, good conduct, and proficiency of his son William. In his voluntary juvenile engagements, he was always in earnest, was persevering, and adventurous. His strong desire to collect subjects in every branch of natural history, he conceived from his very childhood ; and in gratifying it, he would spare no pains, nor shun any danger, however imminent. He has told me, that if there was a tree, the height and difficulty of climbing which daunted the courage of all besides, he would be sure to feel provoked to the attempt. Endeavouring to effect his purpose upon one such occasion, he failed and came to the ground : but notwithstanding the peril, and the bruises he incurred, the first thing he did when he was able to leave his home, was to climb that same tree and take that identical nest.—pp. 614—617.

We should have been glad to have touched some other points of interest which will be found in the volume, the remarks, for instance,

on the demoniacs of India, on the influence of English literature in that country, and on missionary companionship and correspondence: but we must conclude, by expressing our favourable opinion of the memoir, for we are not disposed to minor criticisms. When we have seen any material reason for differing from the sentiments of the writer we have candidly expressed our dissent; but our points of separation are few, the result possibly of our own infirmities and prejudices, while our points of contact and communion are numberless, the product, we trust, of kindred principles, and the prelude to an eternal harmony.

CRITICAL NOTICES.

Memoirs and Select Remains of the Rev. Thomas Rawson Taylor, late Classical Tutor at Airedale College, Yorkshire. By W. S. Mathews. 12mo. Westley and Davis, London.

Sermons preached in Howard Street Chapel, Sheffield. By Thomas Rawson Taylor. 12mo.

A Funeral Address delivered at the Interment of Thomas Rawson Taylor. By the Rev. Walter Scott, of Airedale College.

It is very affecting to see those who are distinguished by superior talent and eminent piety, cut off in the morning of life. Those who have wept over the memoirs of Gilpin, Durant, and Spencer, will find the same chords of sympathy touched by the perusal of these deeply interesting volumes.

T. R. Taylor displayed even in his boyhood, those intellectual powers and amiable dispositions, which gave a promise of future excellence; but his judicious father very properly repressed the son's wish to enter the sacred ministry, till unequivocal and satisfactory evidences proved that he had experienced a change of heart, and was become a subject of personal piety. We think this part of the narrative, particularly worthy the attention of those parents, who are ardently longing to see their sons engaged in the service of the sanctuary. After Mr Taylor had entered upon his theological studies in Airedale College, though his mind was usually serene and cheerful, he had those conflicts and doubts at times, which few escape whom God designs to bless as agents, in carrying on his work. An extract from a letter, written January 1828, ingeniously opens the state of his heart,—

"I am this morning, in body tolerably well at present, I wish I could say the same in reference to my state of Christian experience. Of late I have been hard beset with temptations, and have lost much of the calm pleasure which in past days I have found in religion. I have often lately in the depth of my study, been led to question most seriously whether or not I have ever been the subject of a change of heart; or whether all that I have felt, and all that I have done as a Christian, in past times, has not been the result of circumstances and novelty. I have prayed that my heart might be changed, but alas! I have found but little pleasure in prayer. Still, however, I am here—still I have my Bible before me—still I can be sure that God is here, and can listen to the feeblest breathings of a broken spirit; and I cannot, while I write these things, I cannot despair."

He commenced his ministerial labours at Howard Street Chapel, Sheffield, under very encouraging circumstances. The people were strongly attached to him, his preaching was highly acceptable, and many were deeply impressed by his discourses; but scarcely had he been settled a month among them, before his health became impaired. The career which opened with so fair a promise of extensive usefulness, was but of short continuance. In less than two years, he sent a letter to the church, tendering his resignation. From this touching document, we shall select one extract.

"Oh! when I am no longer your spiritual overseer and instructor, think of the truths which I once laboured to instil into your minds. Sometimes speak to each other of what I preached, feebly I know, and imperfectly, but yet with deep and affectionate concern for your profit. Short has been the period, and small the quantity, in which I have been permitted to scatter in your hearts, the good seed of the kingdom. Do you my dear people, (I call you so for the last time,) enter into and follow up my labours, so that I may not die without seeing some fruit, much more abundant, than any which has yet appeared amongst you. My work in connexion with you is *done*; and its record is even now ready for judgment. But *you* may yet call to mind, and yet reduce to practice, what you heard from my lips in past days. And thus my remembered instructions may exert an influence upon your character, greater and more decidedly beneficial, than did any of my teachings, when they were first uttered and heard."

After resigning the pastoral charge at Sheffield, his health was so far recovered, that he consented to take the office of classical tutor in Airedale College, 1834. But here too his course, though brilliant and propitious, was brief and transient. His health soon began to decline, and as he gradually sunk under consumption, the triumphs of grace shone out with more and more lustre to the last hour.

When near the close of his race, he said, "What a glorious place heaven will be! To dwell for ever with Christ! And if I am interested in his salvation, which I trust I am, and prepared and made meet for heaven, which I trust his gracious spirit is effecting, I shall go there and enter heaven with all its joys! And what is more delightful still, heaven will not be a place of rest and enjoyment merely, but I shall be actively employed in serving God, holding some important station, and showing forth my gratitude to him." At evening tide, it was light—the sweet and solemn light of peace and cheerfulness and resignation. To one of his sisters sitting by, he said, "This does not seem like dying, does it? to be able to sit up to eat and drink, and to be so comfortable. My passage to the tomb is indeed easy." At another time he said, "'It is the Lord; let him do what seemeth him good.' I have promises and declarations continually ringing in my ears, such as these;—'He is able to save to the uttermost. Him that cometh I will in no wise cast out. The gift of God is eternal life, through Jesus Christ our Lord.'" When no longer able to speak, he gave signs by every smile and movement, that all was peace and joy within.

Those who read with attention this biographical sketch, will be pleased with the Remains, both in verse and prose, which constitute nearly half the volume. Had Mr. Taylor devoted his time to the muses, he might have risen to distinction as a poet, but his energies were directed to a far higher object.

The sermons, though not marked by any thing original or splendid in composition, are valuable as pointed and earnest appeals to the conscience and the heart. While the congregation to which they were delivered, will doubtless esteem them a precious legacy; others may read them with much benefit. We earnestly recommend these volumes to the young in general, and particularly to the students in our theological seminaries. Oh! that many who are preparing for the sacred work of the ministry at home, or the field of missionary labour abroad, may catch the mantle of Thomas Rawson Taylor, and after a longer season of diligence and devotedness in the service of Christ, leave similar testimonies to embalm their memory!

A Letter to Dr. Hancock, from the Children of a deceased Minister of the Society of Friends, on the Doctrine of Justification by Faith in Christ Crucified. Published by a Member of that Society, 12mo. pp. 48. Hamilton & Co. London. 1836.

A Rational Appeal addressed to the Friends, or Quakers of Great Britain, on the present critical state of their religious Society; with some preliminary remarks, intended chiefly for those who do not belong to that Sect. 8vo. pp. 52. Effingham Wilson. London, 1836.

THESE two pamphlets are essentially different in their spirit and design. The letter to Dr. Hancock is a beautiful delineation of the distress through which many pass, who are prevented, by perverted views of the religion of the New

Testament, from enjoying the peace of the gospel: and of the joy and consolation they experience when the darkness of mysticism is dispersed, and the true light shines into the heart. That such individuals should refuse any longer to be bound by the fetters of an unscriptural system is not surprising; the cause of astonishment is, that so many of the advocates of scriptural distribution, and freedom of conscience, should concur in imposing on their fellow-worshippers the dogmas and prescriptions of the creed of quakerism. The sect has quite as much need of reformation here as any established church that exists; and until they gain clearer ideas on the subject of liberty of conscience, they ought to act with more deference towards a church with which they in effect symbolize most egregiously. They are not the men of the Thirty-nine Articles; but they ought not to forget that they are the men of the "*Book of Extracts*," or as it is now called the "*Rules of Discipline*."

The "rational appeal," takes a correct view of their glaring inconsistency; and though we fear, from some expressions in his pamphlet, the author is not very scriptural in his sentiments, he is, so far as religious freedom is concerned, using the expression in its most enlarged sense, perfectly correct. In the agitation now going on among the Society of Friends, these two severe publications will not fail to produce a degree of effect. There is a remarkable disagreement among the great body of the Friends. They are split into parties; and though like the members and ministers of the established church, they all pass under one name, it is a name which does not designate; a quaker may be a Socinian, even a deist; he may be an Arminian, a Calvinist; he may with Crewdson regard the Bible as the grand criterion, or he may with Hickes's followers hold it, when compared with the inward light, in comparative contempt, and yet be a quaker. Let him only adopt a certain mode of address, wear a peculiar garb, attend the meetings of the body, abstain from gross acts of immorality, and avoid baptism and the sacramental table, and with these *poor* peculiarities, he entitles himself to be classed with a religious body, separate, and totally distinct, as far as these points are concerned, from the whole Christian world. There must be something wrong here; and not a few of the sect are beginning to discover it, and to long for a change. But we abstain, as we shall have more to say on the errors of the system, when we notice the "friendly letters of Dr. Wardlaw to the Society of Friends," which we hope to do in an early number.

A Narrative of Missionary Enterprizes in the South Sea Islands; with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants, by John Williams, of the London Missionary Society. Illustrated with Engravings on Wood, by G. Baxter. 8vo. pp. xviii. 592.

We have only time to announce the publication of this handsome and deeply interesting volume. Those who, in different parts of the United Kingdom, have heard Mr. Williams narrate his personal adventures, and the triumphs of civilization through the influence of Christianity in the South Sea Islands, will, we feel persuaded, read this volume with unusual pleasure, and to those who are ignorant of missionary operations we beg to recommend it as furnishing an impressive illustration of the social as well as spiritual blessings which the christian religion secures. We shall take an early opportunity of giving our readers a more detailed account of the entertaining and instructive contents of this beautiful volume.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS, OR IN PROGRESS.

A Third Edition of Dr. Pye Smith's *Scripture Testimony to the Messiah*, in 3 vols. 8vo. This work, which has been out of print a considerable time, has undergone a careful revision by the Author, with the addition of much new matter, which the Publishers believe will be found to increase its usefulness.

The Life of the Rev. Wm. Newman, D.D. more than forty years Pastor of the Baptist Church at Old Ford, Middlesex; First President and Theological Tutor of the Academical Institution at Stepney. By George Pritchard.

THE EDITOR'S TABLE.

Scriptural Views of our Lord Jesus Christ, the Creator, Upholder, and Redeemer of the World; or Looking unto Jesus. By John Fitzgerald, M. A.—London: Burns. 12mo. Price 8s. 1835.

An Exposition of the Old and New Testament; wherein each Chapter is summed up in its Contents; the sacred Text inserted at large; each Paragraph reduced to its proper Heads; the Sense given, and largely illustrated; with practical Remarks and Observations. By Matthew Henry, late Minister of the Gospel. A new Edition, carefully revised and corrected, in 6 vols. Old Testament, Vol. II.—London: Joseph Ogle and Co. 1837. Imp. 8vo.

A Discourse on the complete Restoration of Man, morally and physically considered. By Daniel Chapman.—London: Hamilton and Co. 1837. 8vo. Price 10s. 6d.

Arithmetic, illustrated by Wood-cuts, by which System the Principles of Calculation may be acquired as an Amusement. Invented and arranged by Arthur Parsey.—London: Longman, Rees, and Co. 1837. 12mo.

Some Account of the Life of the Rev. F. A. A. Gonthier, Minister of the Gospel at Nismes and in Switzerland; from the French of his Nephews, L. and C. Vulliemin: with a Preface, by the Rev. C. B. Tayler, M. A.—Religious Tract Society. 1837. 12mo.

First Thoughts on the Soul: Part I. the Gospel. Third Edition.—London: Burns. 1835. 12mo. Price 1s. 6d.

Missionary Record: West Indies.—London: Religious Tract Society. 18mo.

The Christian Earnest. By T. Parry.—Torquay: Published by E. Cochran. 1836. 12mo.

What is Truth? The Question answered in eight Discourses, delivered at St. James's Chapel, Marylebone, by the Rev. T. White, M. A. To which is added, by request, a Sermon on the Preparation of the Stones for Solomon's Temple.—London: Burns. 1836. 12mo.

"Looking unto Jesus:" a Text for every Day in the Year.—London: Burns. 1835. 32mo.

The Monk of Crimies. By Mrs. Sherwood, Author of "The Nun."—London: Darton and Son. 12mo.

Two Sermons: on the Nature of the Godhead; the Sinner his own Destroyer. By a Clergyman of the Church of England.—London: Burns. 1836. 12mo.

Inclination and Duty at variance. By the Author of the Military Blacksmith.—Burns. 1835. 18mo.

The Word of God concerning all who are in Trouble or Affliction. By the Rev. J. W. Brooks.—Burns. Price 3d.

A Word for the Sabbath, being a Letter on the Religious Observance of the Lord's Day. By a Clergyman.—Burns. 1835. 12mo. 2d.

A Dissertation, showing in what respects the Miracles of Christ typify the Doctrines of Christianity. By C. R. Alford.—London: Simpkin and Co. 1837. 12mo.

Henderson's Scripture Lessons.—Part VI. Price 6d.

The general Concert for Prayer for the Holy Spirit, improved in three Lectures. By the Rev. James Haldane Stewart, M. A.—1837. London.

Converse with God in Solitude. By Richard Baxter: abridged by B. Fawcett.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

On Monday, being May 8th, at half past six o'clock, the introductory devotional service will be held at the *New Weigh House Chapel*, Fish Street Hill, on which occasion the Rev. T. Q. Stowe, late of Halstead, in Essex, who has engaged in the service of the Colonial Mission, and is about to depart for South Australia, will take leave of his brethren; and addresses on the nature of that important enterprise will be delivered by Messrs. Binney, Wells, &c.

On Tuesday morning, May 9, at nine o'clock, the Annual General Assembly of the Congregational Union will be held at the *Library, Blomfield Street*, the Rev. JOSEPH FLETCHER, D. D., of Stepney, in the chair.

Breakfast as usual at eight o'clock. Arrangements will be made for a more accurate registration of the names, residences, &c. of the individuals who may attend; and it will be required that every gentleman comply with the instructions, in order to his admission.

On Friday morning, May 12th, a public meeting of the friends of *The Colonial Missionary Society*, in connection with the Congregational Union, will be held at *Barbican Chapel*, Finsbury, when JOHN REMINGTON MILLS, Esq. will take the chair at twelve o'clock.

As important business connected with the welfare of the Union is to be brought forward on Tuesday morning, the Committee request an early attendance of the brethren.

DEPARTURE OF CONGREGATIONAL MISSIONARIES TO CANADA.

On April 17th, sailed from London for Montreal, the Rev. Messrs. Clark, Dunkerley, and Nall, as agents of *The Colonial Mission Society*, in connection with the Congregational Union of England and Wales.

Mr. William Clark has been for several years the successful pastor of the Congregational church meeting at Host's Lane Chapel, Godalming, which charge he resigned on the 19th of March, to become the agent of the Colonial Mission at Guelph, Upper Canada. The Rev. Mr. Dunberling has left a village charge near Sheffield, to go to the eastern townships of the same province; and Mr. Nall is returning to a church and congregation that he has already collected in that colony. A valedictory service of a solemn and delightful character was held previously to their departure, on Friday evening, April 7th, at the Poultry chapel, in which exercise the Rev. Drs. Reed, Morison, and Burder, and the Rev. Thomas Jackson, of Stockwell, were engaged. We hope shortly to present our readers with a more full account of the state and prospects of our churches in that country.

DECLARATION OF THE CONGREGATIONAL BOARD RESPECTING THE REGIUM DONUM.

At the Monthly Meeting of the Board, held at the Library, Blomfield Street, April 11, 1837, the Rev. A. Reed, D.D., in the Chair. The following DECLARATION was unanimously adopted.

The Board of Congregational Ministers, after repeated discussions on the subject of the Regium Donum, or Parliamentary Grant to Dissenting Ministers, on the 7th of January, 1834, Resolved, "That it is desirable that the said Grant should be discontinued."

The conviction of the Board thus deliberately expressed, has been strengthened and matured by extended inquiry, and the progress of events; and its

members now feel constrained to avow publicly the opinion recorded more than three years since upon their minutes.

They distinctly disclaim the slightest imputation on the integrity of the distributors of the Grant, towards whom personally they entertain every feeling of respect; but they conscientiously believe that the reception of such Grant is utterly inconsistent with the principles of Congregational churches: that its operation is highly injurious to the interests of Dissenters; and that its continuance is unnecessary for the support of those Ministers for whom it is designed, since they believe such aid will be adequately supplied from other sources. In accordance with these sentiments, the members of the Congregational Board feel further impelled by a sense of duty, to present a Memorial to his Majesty's Government against the continuance of the said Grant.

Signed, by order of the Board,

ARTHUR TIDMAN, Secretary.

Congregational Library, April 11.

NEW CONGREGATIONAL CHURCH, COLERAINE, NORTH OF IRELAND.

On Lord's Day, March 19, a church upon congregational principles was organized in the town of Coleraine, under the pastoral care of the Rev. Jephson Potter. Three deacons were also set apart, and the ordinance of the Lord's Supper dispensed. The Rev. J. Carlile (of Belfast) preached on the occasion. He elucidated the nature of christian communion, and enjoined the duty of the followers of Christ being separate from the world. The labours of the Rev. J. Potter, the present pastor, under the Congregational Union of Ireland, have been instrumental in collecting this christian church, which is characterized by much love, unity, and peace. May it continue to prosper.

DOCUMENTS.

REPORT OF THE COMMITTEE OF DEPUTIES;

Presented to the General Meeting of the Deputies of Protestant Dissenters of the three Denominations in London and its Vicinity, at the General Meeting, held the 28th of December, 1836.

YOUR Committee will not occupy the time of the Deputation by any preliminary observations, but proceed at once to a concise statement of its exertions, in connection with the United Committee, and under your direction, during the past year,—a period which has been distinguished by the increasing energy and zeal of the friends of religious liberty.

Your Committee was instructed, at the commencement of its labours, to prepare Petitions to the Legislature for the redress of grievances; and a short Petition was accordingly prepared, which the Deputation adopted. The Petitions were presented to both Houses of Parliament, by Lord Dacre, and Dr. Lushington, M.P., and the prayer was most ably supported.

Two of the grievances enumerated in that Petition have been substantially redressed; and Protestant Dissenters will have no longer to complain of the want of a legal civil Registration of Births and Deaths, or of compulsory conformity to the ceremonies of the Established Church in the celebration of Marriage.

Your Committee will first report its proceedings in reference to these concessions, and then advert to what has been done on the subject of Church Rates.

Registration and Marriage Bills.

During the progress through Parliament of the Bills for Registration and Marriages, the United Committee held numerous conferences with Government, both by deputation and by learned counsel; and various alterations, in which the Deputation concurred, were suggested and strongly pressed: though some

only of them were acceded to, these measures were greatly improved by the exertions of that Committee.

The Deputation met on the 4th of March, and unanimously agreed to the following Resolutions:—

That this Deputation regards with cordial satisfaction and gratitude, the promptitude with which His Majesty's Ministers have fulfilled (so far as relates to Marriage and Registration) the pledges given by them, in the last Session of Parliament, to introduce measures for the redress of the grievances under which Protestant Dissenters have long and patiently laboured; and that the principles on which the Marriage and Registration Bills are founded, appear to this Deputation to be just, comprehensive, and conciliatory.

That the Deputation concurs in the propriety of the suggestions made to His Majesty's Government by the United Committee, on the details of the Marriage Bill, and confidently expects that they will be arranged in a manner satisfactory to Protestant Dissenters, as well as safe and advantageous to the community at large.

On the final passing of the Bills, the united Committee recorded, in August last, the following resolution:—

That this Committee, having taken into consideration the recent Acts for Registration and Marriages, in England, express their cordial thanks to the majority of the House of Commons, and to his Majesty's government, for their exertions in carrying through Parliament the Marriage and Registration Bills, inasmuch as they recognise principles important to the interest of Protestant Dissenters. At the same time, this committee cannot but avow their severe disappointment that the House of Lords should have introduced alterations by which the utility of those measures is greatly impaired.

In the course of the same month, the general body met and resolved:—

That this deputation cannot but express its satisfaction, that, after the various impediments which have hitherto prevented the Registration and Marriage Bills from being carried into a law, those objects have been at length accomplished; and offers its sincere thanks to his Majesty's Ministers, and to those Members of both Houses who supported them in the state in which they passed the House of Commons.

That this deputation, at the same time, avows its conviction, that the alterations introduced into these two Bills in the House of Lords, will much impair their efficiency, and render them, in some instances, inoperative for many of the parties for whose benefit they were designed.

That this deputation anticipates that all classes of Protestant Dissenters will derive much advantage from the Commission lately appointed to inquire into, and, as far as possible, to give legal effect unto, the various registers already existing among the several religious denominations throughout the country.

That this deputation trusts, that this partial redress of two of the grievances of Protestant Dissenters, is but a prelude to the removal of those of which they have yet reason to complain, and which, it is hoped, will be redressed in the next Session of Parliament.

On the 14th of December, the United Committee approved, and ordered to be entered on its minutes, the following resolutions of the Board of Congregational Ministers:—

"That the best thanks of this Board, and of Protestant Dissenters in general, are due to his Majesty's Government, for the valuable measure introduced by them and adopted by the Legislature during the last Session, for the Registration of Births, Marriages, and Deaths.

"That while this Board cordially approves the principles on which the new Marriage Bill is founded, it most respectfully suggests to the United Committee to confer, by deputation, with his Majesty's Government, as to the necessity, in order to secure the objects of the Act, of obtaining from the Legislature an amendment of those clauses which require the notice of intended application for licenses for marriage to be read before the Guardians of the

Poor, and of others which require for the celebration of marriage under the Act higher fees than those demanded in the Established Church."

And it was resolved :—

That the Committee, in furtherance of its Resolution of 22nd August, 1836, forwarded to Lord John Russell, fully accords with the Board of Congregational Ministers, in their Resolutions of the 13th instant; and that a deputation be forthwith appointed to confer with his Majesty's Government on the points there stated, and also on the injustice of compelling Dissenters to give a notice of marriage by license, not required from persons married according to the rites of the Church of England.

A deputation had the honour of an interview with Lord John Russell, and ascertained that the Government was not prepared to bring in a Bill to amend the provisions of the Act before it should come into operation; but his lordship thought that a Bill for this purpose should be introduced independently of Government. The deputation informed his lordship that the Marriage Act would not be cordially adopted by Dissenters, unless its invidious distinctions were removed.

The United Committee has since resolved :—

That the warmest thanks of this Committee are due, and are hereby presented, to his Majesty's liberal and enlightened Government, for the Bills introduced to the Legislature, under its direction, by Lord John Russell, for the Marriage of Dissenters without a compulsory compliance with the rites of the Established Church; for the Civil Registration of Births, Deaths, and Marriages; and for the zeal and ability with which they supported the provisions of those Bills in both Houses of Parliament.

That this Committee feels itself imperatively called upon, at the same time, to record its protest against the unjust and unnecessary violation of the principle on which Dissenters must ever act in seeking the redress of their grievances,—the perfect equality of all the subjects of the British empire in regard to their civil rights, without reference to their religious opinions,—by requiring persons who avail themselves of the provisions of the New Marriage Act, to submit to the notice of their intended marriage, whether by license or otherwise, being read before the Guardians of the Poor, a degradation to which those who are married according to the rites of the Church of England are not subjected, and which, as a publication of an intention to marry, is futile and unnecessary; by demanding a higher sum for the celebration of marriage, (particularly by license,) than is paid by persons married at the church; and by requiring a notice of application for license, from which all such persons are exempted. The Committee also gladly takes this opportunity of declaring, that these invidious distinctions were not introduced by His Majesty's Ministers; to whom, therefore, it looks with confidence for speedy and effectual redress.

That a Bill be forthwith prepared, to amend the clauses enacting these provisions, and brought into the House of Commons, under the direction of this Committee, by John Wilks, Esq. M.P., at the earliest possible period after the meeting of Parliament.

Copies of these Resolutions were forwarded to Lord John Russell, and advertised.

A short Bill is now in the course of preparation, to remedy the defects of the Marriage Act.

Registrations of Births at Dr. Williams's Library.

A Sub-committee was appointed by your Committee, on the 16th of November, to examine the state of the Registers of Births at Dr. Williams's Library, and arrange them for the inspection of the Commissioners for enquiry into Non-parochial Registers. The following Abstract of the Report of the Sub-committee, on the state of these important documents, will be satisfactory.

The Registers were all found perfect, and well preserved, forming a series of

large folio volumes, marked with letters from A. to H, together with a volume of Index to each of those Registers, except the first, (which contains its own Index,) also the current volume, containing the entries on the present plan, begun in 1828, which is called the "Alphabetical Register," and is an Index in itself.

The ancient files and bundles of vouchers on parchment were found of great extent, and apparently in confusion. Much labour has therefore been undergone by the Sub-committee, in reducing them into perfect order. These are now arranged, and tied up in bundles of 250 each; four of which bundles are placed in cases of the size of large folio volumes: of these there are thirty, the whole number of vouchers of the parchment series being 30,000. The vouchers of the paper series exceed 6,000, which are being uniformly bound, under the direction of the Sub-committee, in twelve folio volumes, properly lettered, each having also an appropriately printed title page.

The most laborious work of the Sub-committee, which has required the personal exertions of its members, consists in the completion of what was formerly done, year by year, under the direction of the Committee, and reported to the General Body: that is, the checking of the Register, by the collation of every entry with its corresponding voucher. This is now being done with respect to the Registers A, B., and C. (except that portion of this volume after No. 2740,) and H. after the number 3,307. In other parts of the series, yearly Certificates appear of the examination made by two Deputies: but as it does not appear that the rest has been so examined, the Sub-committee determined on completing that work, to the satisfaction of the Deputies, under whose inspection the Registers are publicly understood to be kept.

The Alphabetical Register is likewise in course of being examined in the same manner.

On the whole, the Registers may be considered to be in a most satisfactory and creditable state. They are so perfect, that though in the last century many parchments were taken off the files, on various occasions, there are scarcely more than 20 parchment vouchers wanting, out of the 30,000 that have been filed, and there yet remain in the Registrar's custody, many old duplicates, which have never been claimed by the parties to whom they belong.

University of London.

On the first announcement of the Charter for the constitution of the University of London, a deputation from the United Committee suggested to his Majesty's Government, that it should be provided, that one or more representatives of the University College and King's College, should always be upon the Board of Examiners; but the Government was decidedly opposed to the introduction of such a provision. The deputation embraced the opportunity of reminding the Government, that although the Dissenters were grateful for the measure proposed, they did not forego their claim to be admitted to all the privileges of the ancient Universities. Your Committee would now congratulate the deputation, which is so largely interested in the prosperity of the University College, on the constitution of a Metropolitan University for granting literary and scientific degrees to the students at certain colleges named in the Charter, and to such other institutions as his Majesty shall hereafter be advised to name.

The attention of the United Committee was particularly directed on the 13th of July, to a Bill brought before the House of Commons a few days previously, by Lord John Russell, "for carrying into effect the fourth Report of the Commissioners appointed to consider the state of the Established Church in England and Wales, with references to Ecclesiastical Duties and Revenues." A sub-committee was appointed to watch the progress of the measure, and the following resolution was passed and printed, and copies thereof were despatched to his Majesty's Ministers, and to the liberal members of the Lower House;—

Abolition of Church Rates.

That, in the opinion of this Committee, the Bill for carrying into effect the fourth

Report of the Commissioners appointed to consider the state of the Established Church, now before the House of Commons, if passed into a law, will preclude the hope that there will remain a surplus property of the cathedrals and chapters, to be applicable to the purposes now provided for by church rates, while its prospective operation would tend to establish and perpetuate an objectionable and unconstitutional authority.

On the 22nd of July, the United Committee again assembled, farther to consider the course adopted by Government on this occasion; when the following resolutions were adopted, and copies forwarded to Lord John Russell, and circulated among members of Parliament:—

That it is an infringement of the rights of Dissenters, and in opposition to the principles of civil and religious liberty, to compel Dissenters from the Established Church of England to contribute to its support. That the Established Church is now possessed of ample revenues to support its ministers and repair its churches, without taxing the people for their support and repair.

That the introduction of the Established Church Bill, and the Ecclesiastical Revenue Bill, has afforded an opportunity to his Majesty's Government to appropriate, from the sinecure revenues of the church, a sufficient sum of money to support the ministers of the church, and to defray the expenses of building and repairing churches, without taxing the people.

That this committee views, with the greatest apprehension, the principles on which those Bills have been framed, on account of their inconsistency with the principles of civil and religious liberty, and cannot but consider the provisions of those Bills as evincing a fixed determination on the part of the Government to perpetuate upon Dissenters the oppression of Church Rates, against which they have often protested.

The deputation are aware that his Majesty's Ministers withdrew the obnoxious measure.

A deputation from the United Committee, on the subject of Church Rates, having ascertained from Government, early in May last, that Ministers were not prepared to make any communication which would be satisfactory to those Dissenters who insisted on their total abolition, the United Committee resolved to communicate with the friends of civil and religious liberty throughout the United Kingdom, and re-published the resolution respecting Church Rates, of the 6th of October, 1834; accompanying it by the following resolution, which was extensively circulated:—

That this Committee, having reason to believe that any measure which may be laid before Parliament during the present Session, relative to Church Rates, will have for its object the perpetuating of that unjust impost under a new form, by which, not only England but Scotland and Ireland also will be involved in the payment, as contributing in common to the general revenue of the Empire, deem it their duty to communicate their conviction on this subject to the friends of religious liberty throughout the United Kingdom, that they may prepare to give a strong and united expression to their sentiments, as soon as the measure in question shall have been announced.

Your Committee, in order to promote discussion and diffuse information, as well as to express the opinion of the deputation, respecting the absorbing question of Church Rates, prepared a series of resolutions, which received the sanction of the deputation, at the half-yearly meeting, when it was determined, that petitions founded thereon should be prepared, and presented to both Houses of Parliament. By order of the next general meeting, they were re-printed for distribution, and are as follows:—

That while the religion of the State was Roman Catholic, tithes were applied to the maintenance of the poor, and of the ecclesiastical fabrics and worship, as well as of the Clergy, both superior and subordinate. That since the Reformation they have been discharged from the relief of the poor, and nearly the whole of the present Church Revenue has been appropriated to the use of the Clergy.

That it appears from the Report of the Ecclesiastical Commissioners for England and Wales, that the net annual income of the Archbishopal and Episcopal property is £160,292, of the Cathedral and Collegiate property £274,754, of the Benefices £3,055,451; making a total annual income of £3,490,497; a very small assessment on which sum would be adequate to the maintenance of the edifices and worship of the Established Church.

That already in Ireland, by the 3rd and 4th WM. IV., c. 37, has Parliament enacted a yearly assessment on the present value of Ecclesiastical Benefices and Livings, in order to provide a fund in lieu of Church Rates, which were by the same Act abolished.

That a sufficient portion of the ample revenues of the Church of England ought to be appropriated to the purposes for which Church Rates have been levied; or the expenses of repairing the Churches, and of defraying the charges of divine worship in them, should be met by the voluntary subscriptions of the members of that communion.

That if, as has been asserted by high authority in the Church, she comprises within her pale the great majority of the nation, including the hereditary nobility and a large portion of the wealthier classes, in whose affections she is said to live, it is unjust to compel the minority, who do not belong to her communion, or avail themselves of her instructions, but who conscientiously dissent from her rites and ceremonies, to contribute to her support.

That there is sufficient reason to believe, that there are in England and Wales nearly 8000 places of public worship, belonging to Protestant Dissenters of the Presbyterian, Independent and Baptist Denominations, to Wesleyan and other Methodists, and to the Quakers, without any charge upon the national funds for the expense of their erection and repair, for the maintenance of their ministers and worship, and supported by the voluntary contributions of those bodies of Christians respectively.

That, upon a moderate computation, the erection of these buildings cannot have occasioned the outlay of less than a million and a half sterling; and that the repair of them, the expenses of worship, and the maintenance of the ministers, cannot be less than a million sterling per annum; and that the imposition of any new tax, on persons contributing so largely in augmentation of the means of public religious instruction, in order to provide for the worship of the Established Church, and the repair of edifices appropriated solely to its use cannot but be felt as a great grievance, and a palpable injustice.

That in many parishes, both extensive and populous, have Church Rates ceased to be made and collected, in consequence of the determined opposition of the inhabitants; and that any mode for providing either wholly or partly for the expenses formerly included in Church Rates, by an appropriation of the public income of the United Kingdom, will be the imposition of a fresh tax upon such districts, and of a tax upon Scotland and Ireland, for the exclusive benefit of the amply endowed Established Church of England and Wales.

That the exaction of Church Rates has always been regarded, by Protestant Dissenters, as one of the principal grievances of which they have to complain. That the just expectation of the country at large, and of the Protestant Dissenters in particular, which was raised by the abolition of Church Rates in Ireland, will not be realized, until the same principle be adopted with respect to Church Rates in England.

That Petitions to both Houses of Parliament, founded on these Resolutions, be prepared and signed by the Deputies.

Lord Holland took charge of the petition to the House of Lords, and Charles Lushington, Esq. M.P. of that to the House of Commons. Your Committee especially requested the Chairman to convey the thanks of your Committee to Charles Lushington, Esq. M. P., for the able and satisfactory manner in which he presented and supported your petition.

Your Committee cordially approved of the object of the Meeting at the City of London Tavern, on the 17th October, for the formation of "The Church

Rate Abolition Society;" and has expressed its readiness to co-operate with the Committee of that Society for the extinction of Church Rates; and recommends that the Deputation should be prepared with a Petition to the House of Commons for the entire abolition of Church Rates, which shall be presented immediately on the opening of the Session.

Your Committee will conclude its report upon this head, by informing the Deputation that the United Committee, whose protests against the principle and practice of Church Rates have been so often repeated, and whose opinion, that no legislative measure can be satisfactory which does not accomplish their entire abolition, has been so strongly expressed, has lately passed a resolution, congratulating Dissenters on their strenuous exertions to obtain effective redress; and, in order finally to determine on the efforts to be made and recommended before the next Session of Parliament, a Deputation has been appointed to communicate immediately with Lord John Russell, and to request some decisive explanation of the measures which Government intends to adopt in regard to this question.

Secession of some Presbyterian Deputies..

Your Committee has now to recall your attention to the secession of certain Deputies of the Presbyterian denomination, representing eight congregations, who, on their withdrawal, requested your Committee to alter the title of your Society; this request was fully considered by the Committee and the Deputation; and it was determined that its ancient title should be retained. The two vacancies in the Committee, occasioned by the withdrawal of those Deputies, were filled up at the half-yearly meeting, by the unanimous appointment of Mr. William Henry Black, and Mr. Josiah Conder.

Stamp Acts.

Constantly watching every opportunity of advancing the interests committed to its care, your Committee appointed a Deputation, on the 6th of April last, to suggest to the Chancellor of the Exchequer the propriety of introducing into the new Stamp Act a clause for exempting from that Act chapels and school-houses, erected and maintained by voluntary contributions. An interview was, accordingly, obtained with that right honourable gentleman on the 13th of April; when the Deputation was informed that, after having deliberated on the suggestion made by your Committee, he could not consent to make the desired exemption. Since that time, however, your Committee is glad to find that Mr. Wilks has given notice, in his place in the House of Commons, that he shall bring forward a motion to effect this object early in the next Session of Parliament.

There is only one case of injurious interference with religious and civil rights, in which your Committee has been requested to interpose, that is considered entitled to a specific reference: of the two cases alluded to in the last annual report, one has been adjusted, and the parties most interested in the other have taken its settlement upon themselves.

Persecution in Jamaica.

The Committee of the Baptist Missionary Society requested your Committee, to consider the case of one of the Missionaries, employed by that Society in Jamaica, who had been tried for a misdemeanour in the great court of that island, on the charge of dismissing from church-membership a negro apprentice, who had taken upon himself the office of constable, and had been employed to flog other negroes, one of whom belonged to the same congregation. Your Committee, having read the report of the trial, and considered the documents left with the case, resolved,—

That this Committee have considered, with much regret, the proceedings that have occurred in the Grand Court in Jamaica, by the prosecution of the Rev. Henry Clarke Taylor, a Baptist Missionary, for a misdemeanour, as those proceedings appear to violate the principles of religious liberty, which should be every where and anxiously maintained; and that this Committee apply to his Majesty's Government to discountenance such persecutions, and to take all measures in their power to prevent their renewal.

The Resolution was transmitted to Lord Glenelg; and the Chairman received the following answer, with which your Committee was highly gratified, and a copy was ordered to be entered on the minutes, as well as forwarded to the Secretary of the Baptist Missionary Society.

Downing Street, 16th August, 1836.

SIR,—I am directed by Lord Glenelg to acknowledge the receipt of your note of the 16th ult. with the resolution therein enclosed, by the Committee of Deputies from the Presbyterian, Independent and Baptist congregations of the metropolis and its vicinity, respecting the prosecution and conviction of the Rev. H. C. Taylor, a Baptist Missionary in Jamaica, for a misdemeanour. His Lordship has desired me to acquaint you that a copy of your note, and of its enclosure, has been forwarded by his Lordship to the Marquis of Sligo, for his report thereon, accompanied by such instructions as appear to his Lordship best calculated to prevent the recurrence of any such invasion of the religious liberty of the Dissenters from the Established Church in Jamaica, as is represented in your communication to have taken place in the case of Mr. Taylor.

I have the honour to be, Sir, your obedient Servant,

(Signed)

GEORGE GREY.

Your Committee cannot conclude its Report, without adverting to the powerful reasons, which still exist, for continued and increasing exertions in the great cause of civil improvement and religious freedom. The nearer the attainment of the object you have in view, the greater is the obligation of re-doubled effort; and the more dishonourable will be the reproach of supineness or relaxation. Many years have elapsed since the repeal of the Corporation and Test Acts; and though a reform in the representation of the Lower House excited the hope of a speedy redress of remaining grievances, yet the only measures of relief are those which were effected in the last Session, and even these measures have been long deferred, and were with difficulty attained. It is evident, therefore, that in order to be successful, the Dissenters must rely upon their own resources; and—by a more vigorous exercise of their just influence,—a more energetic organization amongst themselves,—and a still more active union with the friends of civil and religious liberty, throughout the empire, the cause in which you are engaged, will achieve an earlier and more signal triumph.

HENRY WAYMOUTH, *Chairman.*

OBITUARY NOTICE AND RECENT DEATH.

MR. JOHN MOORE was a deacon of the Independent church at Tisbury, Wilts, and minister of the Independent chapel, Hindon, under the auspices of the Wilts Association and of the Home Missionary Society, London. He had been in the habit of preaching occasionally for several years: but about two years since, became a stated preacher at Hindon. His labours were much prized, and we hope will prove to have been eminently blessed. His usefulness was beginning to discover itself, and the cause to revive and flourish, when he was suddenly called to leave his earthly labours and to enjoy his everlasting reward. His death occurred on the day of the fatal storm in November last. He had just gone into the garden attached to his little cottage to witness the havoc which the wind had made amongst his trees, when a violent gust of wind severed a branch from a distant tree, and blew it with great violence to the spot on which he stood. It struck him speechless, and almost lifeless to the ground. He survived the stroke only five minutes. His death was deeply lamented by his flock and by his neighbours, who assembled in great numbers, both at his funeral and when his death was improved at Hindon Chapel, by the Rev. R. Ashton, Warminster. A remarkable proof of the high esteem in which he was held, though moving in a very humble sphere, was given on the Sabbath following his death, by several clergymen in the neighbouring parishes adverting to his decease, and speaking most affectionately of him in their different pulpits.

We rejoice to be able to add, that a highly esteemed friend, John Dyer, Esq., late of the Admiralty, and now of Chicklade Lodge, attended his funeral and in various ways testified both while Mr. Moore was alive and since his death, the great respect he had for his character, and the deep interest he took in his welfare.

Mr. Moore was about forty-two years of age. He was never married; but lived with his aged and afflicted father, whom he watched and nursed and provided for with all the assiduity and tenderness of a mother towards her child. His loss to the poor old man is indeed irreparable: for though his wants may be supplied, yet he can never again receive the attention which he had from his son. The filial affection was undiminished to the last. A striking instance of devoted attachment to his helpless parent was given when he was invited to settle over a church a few miles from Hindon: he refused the call solely on account of his father, who expressed an unwillingness to be removed from his old habitation. He thus sacrificed what would have been to him a handsome income and a comfortable parsonage, to gratify his father's wishes.

The piety of this "man of God" was of the highest order. He "walked with God;" he was "clothed with humility." His elevation to the pulpit did not exalt him in his own eyes. He felt almost abashed and confounded with the responsibility of his engagements. He viewed himself as the least of God's servants; and as unworthy to be noticed by his fellow Christians. His natural talents were of a very superior order, and had they been properly cultivated, would have rendered him a preacher of considerable eminence. He had no education in his early days; he was purely self-taught. His reading must have been considerable: he was well versed in Theology and in Ecclesiastical History. His preaching was of a very interesting and edifying character. His occasional grammatical inaccuracies and his provincialisms, were lost amid the excellencies of his discourse.

Hindon has suffered great loss in his death, since it is difficult to find a successor for such a place. May the Great Head of the Church deign to smile on that once corrupt and benighted borough. Its political disfranchisement has, we trust, been a means of its moral improvement in some degree. But notwithstanding bribery and corruption are at an end, and the gospel has been and is faithfully preached in the church and the chapel, it still remains in a state of deplorable ignorance. True vital religion is but little known and seen. There are "a few names even in Sardis," but the many are comparatively strangers to God and to his Christ. The patronage and attendance of John Dyer, Esq. at the chapel have increased and still keep up the attendance, and thus good we trust, will be the result. May God arise and have mercy on Zion, and may the unexpected and distressing event now narrated, prove the means of arousing the attention, and of saving the souls of many of the inhabitants of Hindon.

We are deeply concerned to announce the death of the Rev. JOHN BOTEL INNES, pastor of the ancient Congregational Church at Norwich, which occurred on April 6th, after a short illness, at his residence, Thorp Hamlet, and in the 54th year of his age.

ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from the Rev. Drs. Henderson and Styles—Rev. Messrs. Joseph Morrison—J. Carlile—Josiah Bull—A. Tidman—James Scott—J. Peggs—Thomas Milner—Richard Knill—William Chambers.

Also from Messrs. J. Phipson—J. R. Bennett, M.D.—William Stroud, M.D.—Joshua Wilson—B. H. C.—An Old Nonconformist.

In consequence of the Editor's absence from London, no communications delivered since the 19th of April are acknowledged. They will be duly noticed in the June number.

As the contents of the present number were sent to press unusually early in the month, several valuable communications are deferred till the next.